

~~THE~~ ~~THE~~ ~~THE~~
THE
CONQUEST
of Temptations: ²⁹⁸

²⁹⁵

OR

~~158~~

Mans victory ouer Satan,
Especially, the great Assaults,
at the Agony of DEATH,

Full of very strong and effectuell
Consolations, to sustaine and comfort
the weakest heart, in the greatest con-
licts which can befall a Christian
in the whole course of Life, and
approach of Death.

Gathered by the holy and deuout
labour of I O H N G E R A R D,
Doctōr of Divinitie, and Super-
intendent of Heldburge.

Newly Englished by Rich. Bruch,
Minister of GODS Word.

He that dyeth before he dye,
Shall not dye when he doth dye.

L O N D O N:

Printed by T. S. for Roger Iackson, and to be sold in
Fleetstreet neere the great Conduit. 1614.



TO THE MOST RELIGIOVS AND

WORTHY KNIGHT, Sir

Thomas Vauasur, Knight-
Marshall: and to the most
pious and well-affected Lady
his Wife, the Lady
Mary Vauasur.

R. B. wisheth here on Earth the be-
ginning, and in Heauen the comple-
ment of all happinesse.

Right Worshipfull :



Ince it is in mans life, as it
is in an Enterlude, that it
skils not how long, but how
well it be acted, and that
the word of truth giues out this for a
truth, the end of a thing is better then the
beginning; it concernes all men to strue
to make good that which they cannot
make long, and hauing begunne well, to

Seneca.

Eccl. 7. 10.

THE EPISTSE

- 3 Iohn.v.8
 Heb.3.14. perseuere so doing, lest they leese the things
 that they haue wrought, if they keepe not
 sure vnto the end, the beginning, where-
 with they are upholden. Surely, the num-
 ber of our yeeres is knowne to G O D
 alone, our dayes are in his hand; this only
 remaines vnto vs, while wee are in this
 world, to keepe our selues vnsported of
 the world, immaculati in viâ, upright
 Psal. 119.3. & vndefiled in the way, holding on our way
 Iob. 17.9. with the righteous, and with the pure of
 hands, increasing our strength. Which that
 we should not doe, the old enemy of man-
 kinde, full of all subtiltie and malice, doth
 by all meanes labour still to hinder; who,
 though he be very busie with vs to auert
 vs from the good, and to make vs forsake
 our owne mercies in the whole course of
 our liues, yet he doth especially insidiari
 calcaneo, trip at the heele, lay wait at
 the end, to make vs then let goe the holde
 that we haue, and the hope of assurance,
 if t. cannot before hand make vs to deny
 the faith, and make shipwracke of good
 Eph. 6.13. conscience: whom that we may not onely
 know how to resist, but also resisting to o-
 uercome in the euill day, and finishing all
 things to stand fast, whose fiery darts
 that wee may quench, this little Booke
 gines

DEDICATORIE.

gives vs both the shield of faith, and o-
ther spirituall armour, in which kinde
though I haue read and seene others writ-
ten, yet neuer did I peruse any done so
full and so feelingly, so succinct in the ful-
nesse, and in so good order and method.
This when I had first turned into our En-
glish, being thereunto requested: in the
next place, when I thought to whom I
might best offer it, your Worthinesse (most
religious Knight and Lady) came into
my minde, persons as in your ranke and
place eminent, so much more eminent in
your vertues, who in the example of your
zeale in Religion, and loue of the truth,
your pietie and charitie, your meekenesse
and affabilitie are a patterne vnto others,
and doe in the integritie of your liues, be-
ing full of good workes, multum militare
acquisitionibus Christi, as saith Ful-
gentius, Purchase much for Christ, and
purchase to your selues in the world, with
the testimony of a good conscience, that
feasts your soules continually, the sweet sa-
nour of a good name, which two things
are better vnto you then all riches. Wee
that are of your neighbourhood know and
see the care that you haue of religious
duties, and the workes of charitie which

Lib. de
conuer. a
seculo, ad
Theo. Sem.

Pro. 15. 15

THE EPISTLE

you doe; your lowlinesse in your wealth
and Honour, and other your remarkeable
vertues: It remaines onely, that you that
haue so well begunne, and hitherto so well
continued, doe now strue to perseuere un-
to the end; that you may receiue a full
reward, that you may crowne the good that
hath gone before in you with a good con-
clusion, and that ouercomming the diffi-
culties that are yet behinde, you may at
last bring your ship to the Hauen where
you would be: Which that you may the
better doe, you shall finde no small helpe
and furtherance in this smal Booke, which
euery where breathing Consolations, will
arme your soules against all Temptations,
and against the time of your dissolution
come so compose your soules to Death,
that you shall sleepe sweetly in the Lord,
in the peace of a good Conscience, in sure
and certaine hope of eternall life: unto
which the Lord of his mercy giue you an
entry with all Saints, through his Sonne
Christ Iesus, our Lord and Saniour.
A M E N.

Your Worships humbly deuoted
and wishing your best good

R. Br.



To the very Reuerend
and famous men, excelling
in Pietie, Learning and
Authoritie :

Mr. IOHN SCHRODER, a fa-
mous Diuine, and most worthy
*Minister, appointed of the
Church of Norinberg.*

Mr. MARTIN GUNGE, the most
deseruing Preacher of the Court
of Saxo-Coburg,

Mr. IOHN ALDENBURG, his
*most faithfull fellow Minister of
the Church of Coburg :*

*His Masters, friends and Brethren in
Christ, singularly beloved.*

IF any man (Reuerend and most
famous men, my Masters
Friends & Brethren in Christ
to be had, in singular honour)
would accommodate that same
Platonick definition of Philosophie, that
it is a Meditation of death, to the true
Theosophie of Christians, hee may doe it,

Plato in
Phaedone.
οἱ δεθῶς
φιλοσο-
φῶντες,
ἀποθνή-
σκουσιν
μελετῶ-
σι.

The Authors Epistle.

1 Cor. 1. 2.

*Hieron. E-
pist. ad
Pauli.*

Pla. 90. 12.

as I thinke, with the good leaue of the truth, seeing as it were the beginning and end thereof, doth consist in the Meditation of death. Now I vnderstand vnder the name of death, both the death of Christ, and our death also. The death of Christ and his Passion, is the waight of the Christian name, thence the Apostle did iudge, that hee knew no other thing among the Corinthians, then Christ crucified and dead. By the death of Christ was made an expiation of our sinnes, a destruction of the power of Satan, a confirmation of the new couenant, and an easing of the terrours, which are wont to be present in our death: therefore the Meditation of the death of Christ ought neuer to depart from our memorie. Neither let vs any time of our life forget our owne death, that as Death expects vs euery day, so wee may also expect that againe each day. He which remembers daily that hee shall die, he doth easily contemne all earthly things, he prepares himselfe by true and earnest conuersion to a blessed death: he giues his minde to sincere pietie: he doth patiently endure all manner of aduersitie, and is set on fire euen from the heart, with an ardent desire of eternall life. Teach vs, O Lord, prayes *Moses*, to number our dayes, that wee may apply our hearts vnto wisdom: therefore a great part of Christian wisdom consists in the perpetuall Meditation of death. That must a long time be learned, which that it may once rightly be done, stands vpon our eternall saluation. It is appointed for all men once to dye: but to dye godlily, to dye in Christ, to dye blessedly befalls not all men: therefore our minde
must

The Authors Epistle.

must be prepared to that blessed good disposition of dying, yea it must be garded with the shield of the Word and Prayers. For if at any, surely in that last tyme of our life, the enemy that hath a thousand wiles, doth lay a snare for our saluation, and endeauours with all his strength to wrest the possession thereof from vs, whether some of the auncients doe apply it, that the infernall Serpent is said especially to bite the heele, for he knowes very well, I say he knowes, that all the matter is in safety if that last conflict be valiantly overcome of vs: on the other side that it will be ioyned with our euerlasting reproach and losse, if the other parts of our life, as it were of a Comedie, being well acted, wee behaue our selues not so comelily & valiantly in this last Catastrophe. Hence come those diuers tentations, with which as it were with Rammes, he assaules our hearts in diseases, and in the agonie of death: hence come those fierie Darts, which he casts against vs with all his strength: hence comes that horror and anguish, which wee feele when wee are set before the gates of Death. Blessed is hee, which shall here overcome, blessed is he which shall be faithfull to death, hee shall be made partaker of all those good things which are promised to the stout Souldiers of Christ in the Reuelation.

Apoc. 2. 3.

*What is our life? 't is Death we doe deface,
Our age by dying, life and death doe pace:
Hand ioyn'd in hand, But Christ the Captaine is,
And gate of life: our death is slaine by his.
He that doth firmly trust in him shall bee
From wound of death eternall safe and free.*

But

The Authors Epistle.

*But this our hope with diuers stormes is tost,
When in Deaths agonie we are neere lost.
To ouercome these stormes will most auail vs,
Least life in lifes first entry chance to faile vs.*

Wherefore whereas I haue endeauoured by such an explication of the Historie of the Passion and death of Christ as I could make, which I did set forth of late, to instill into godly mindes the Meditation of the death of Christ, I haue thought that I shall do a worke worth the labour, if I propose vnto them also the Meditation of our death. To which end I haue written this Manuell of Consolations to be opposed to the terrours of death, and tentations in the agonie of death, for mine owne priuate vse onely, for I carrie about a sickly bodie, a weake vessell. Moreouer, Death now of late hath made a very lamentable slaughter in my house, and there are some causes for which it is feared, that I shall not liue long; Therefore I would prepare and arme my minde betimes to this last battell; and hemmed in as I am with so many domestique euils, I bestowed some dayes on the godly Meditation of this Booke, which Meditations of mine, such as they are, seeing (perhaps) they may also be profitable to others, I haue not gaffe sayed that they should be made common. But this I would haue men admonished in the very entrance of this writing, that I haue not written these things to secure impenitent and hard hearts, but to the contrarie, broken, and weake consciences. Exhortations to true piety haue another place; this whole labour is imployed in consolations to be opposed to death, and temptations

The Authors Epistle.

temptations in death. Whosoever therefore desires to receiue this oyle of Consolations, let him bring the vessell of a contrite heart. For what is consolation vnto him, which is not yet contrite, broken, or made sad? But to you men very Reuerend and most famous, Masters, Friends, and Brethren in Christ, singularly beloued, I would entitle this Manuell, that there might be extant a publike testimonie of that most straight friendship and brotherhood which hitherto we haue obserued betweene our selues one to another: seeing that of all, and amongst all, I esteeme you dearest in this world, as of whose pietie, curtesie, faithfulnessse, and other many vertues I haue had plentifull experience in our siue yeeres conuersation. You also carrie about you a sickly body, neither can it chuse but that the memory of Death should daily come into your minds. Therefore I doe not doubt, although your faith doth not want those props which I haue gathered together in this little Booke for mine owne, and other mens vse; yet that the reading thereof will not be vnpleasant vnto you. Especially seeing whatsoeuer is in it, it doth proceede from a friendly & well-affected minde. The Lord Iesus with his grace, and with his spirit euery way blesse vs, and the labours of our Ministerie. Given at Coburg the Kalends of May. Anno. 1611.

R. R. V. V. D. D.

Strasbourg.

I. G.

D.

The first of these is the fact that the
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THE TABLE

of Temptations.

- 1 **T** He fore-runners of death.
- 2 The three-forked Mace of death.
- 3 The vexation of sinne.
- 4 The memory of Actuall sinne.
- 5 The doubting of the application of the benefites of Christ.
- 6 The false perswasion of faith.
- 7 Insufficient grieffe.
- 8 The waight of grieffe.
- 9 Desperation.
- 10 Blasphemie.
- 11 The particularity of the promises.
- 12 The absolute decree of reprobation.
- 13 The application of the merit of Christ.
- 14 The want of the euidence of the words.
- 15 Falling out of the covenant of Baptisme.
- 16 Vncertaine taking into the covenant of Baptisme.
- 17 The unworthy use of the holy Supper.
- 18 The weakenesse of faith.
- 19 The want of the feeling of faith.
- 20 The want of power to beleue.
- 21 The small number of good workes.
- 22 The want of merits.
- 23 The accusation of the Law.
- 24 The

The Table.

- 24 The accusation of conscience.
 - 25 Too late repentance.
 - 26 Doubting of the grace of God.
 - 27 Defect of due preparation.
 - 28 The doubting of the inhabitation of the holy Spirit.
 - 29 The doubting of perseverance.
 - 30 The snares and strength of Satan.
 - 31 The Apostasie of many.
 - 32 Doubting of the writing into the Book of life.
 - 33 The feare of Death.
 - 34 The sting of death.
 - 35 The sorrowes of death.
 - 36 Too timely death.
 - 37 Services farther due to the Church.
 - 38 Our life abridged by our owne default.
 - 39 The lone of this life.
 - 40 Separation from Wife, Children, and kinsfolke.
 - 41 The stopping up of the eares in death.
 - 42 The apparent inutilitie of the redemption.
 - 43 The horrour of the dust.
 - 44 The absurdity of the resurrection.
 - 45 The flames of Purgatorie.
 - 46 The rigour of the last iudgement.
- In conclusion is added a prayer in sickness.

FINIS.



Consolations, to be opposed to all Temptations in generall, but more specially to Death, and to the Temptations in the agony of Death.

I.

The fore-runners of Death.

The Tempted.



Disease, the vther and fore-runner of death, hath oppressed mee: I haue receiued the sentence of death in my selfe: I see that I must leaue this life; then which nothing is more sweet; I must leaue this world; then which nothing is more pleasant, I must leaue this house of my body; then which nothing is more deare.

2 Cor. 1.9.

The Comforter.

Thou wert created of God, not for this wretched and momentany, but for a blessed and eternall life: for God framed the first Parent of our kinde in corruption

Sap. 2.23.

- tion to immortallitie: neither wert thou redeemed of Iesus Christ for this fraile and miserable, but for that perpetuall and most happy life, which is to be expected in the heauens, seeing it is a certaine and indubitate saying, that Iesus Christ came into the world, that he might saue sinners: neither wert thou called of the holy Ghost, through the word, to the kingdome of Christ for the most short vse of this light, but that hereafter thou mightest passe out of the kingdome of grace into the kingdome of glory, out of the Church militant to the Church triumphant, out of the valley of teares into the field of ioyes: for if in this life only we beleue & hope on Christ, we are the most miserable of all men.
- 1 Tim. 1. 15. Wherefore, when thou seest that thou art to be led through the gate of death to that life, for which thou wert created of the Father, for which thou wert redeemed of the Sonne, for which liues sake thou wert sanctified of the Spirit, doe not (I pray thee) despise the friendly counsell of God against thy selfe, but most readily obey and follow God that calls thee.
- 1 Cor. 15. 19. Luke 7. 30.

II.

Of the three-forked Mace of death.

The tempted.

- THE thought of death doth terrifie mee, the terrible shape of that enemy doth vex my soule; hee shewes mee his sting, which is sinne; he threatens mee with his cruell three-forked Mace, while he casts before mine eyes
- 1 Cor. 15. 55. and

and my heart the wrath of God; the accusation of the Law, and the hainousnesse of my Rom.6.23
 sinnes: seeing death is the wages of sinne, and
 through sinne death hath entred into mee, as it Rom.5.18.
 hath done also into the whole world.

The Comforter.

But I admonish thee, that being seriously and from the bottome of thy heart contrite, for the sinnes that thou hast committed, thou behold him, which was dead for thee on the Altar of the Crosse, that thou mightest not be subiect to eternal death. Turne thine eyes away from the outward shape of death, and turne them to Christ, which by his death hath destroyed Heb.2.14.
 him which had the power of death, that is 15.
 the Deuill; and hath deliuered vs which
 through the feare of death were all our life Hofe.13.
 subiect to bondage: hee is death to our 14.
 death: he is a sting to that Hell which we Ioh.11.25.
 haue deserued: he is the resurrection, and
 the life, he that beleeueth on him, although ver.16.
 he were dead, yet hee shall liue, and euery
 one that liueth and beleeueth in him, shall 1 Cor.15.
 not dye for euer. 22.
 Therefore as in Adam,
 that is, for sinne deriued out of Adam into
 vs, and for actual sinnes heaped vpon this,
 all of vs are subiect vnto death, and are
 constrained, at the last, to dye: so also in
 Christ, the Captaine of life, and the Con-
 querour of death, wee are all quickened
 by faith, that which also, our Captaine
 of life confirmeth with a graue and serious
 oath: Verely, verely, I say vnto you, hee Iohn5.24.
 which heareth my word, and beleeueth on
 him

Ioh. 8. 51.

him that sent mee, hath eternall life, and cometh not into iudgement, but hath passed from death to life. And againe, Verely, verely, I say vnto you, If any man shall keepe my word, hee shall not see death for euer. **B**elæue

Iohn 14. 6.

Christ therfore, which is the truth: belæue him promising, belæue him swearing: Hea-

Luk. 21. 33

uen and Earth shall passe away, but the words of Christ shall not passe away.

III.

*The vexation of Sinne.**The Tempted.*

Psa. 51. 7.

THE remembrance of my finnes doth come into my minde; for I was not onely begotten, conceiued, and borne in sinne, but I haue increased this summe of originall and hereditary debt, with diuers debts of manifold and most grienous finnes, through the course of my whole life: how therefore can I hope that God will be fauourable vnto me, whom I haue so often offended? How can I perceiue any comfort in death, seeing death is the wages due to my finnes, and to those that are not reconciled to God, the beginning of the second and eternall death?

The Comforter.

1 Ioh. 1. 8.

2 Ioh. 2. 2.

BEhold Christ hanging on the altar of the Crosse, and powring out for thy finnes the price of thy redemption, that is, his precious blood. The blood of Iesus Christ the Sonne of God, doth cleanse thee from all finnes: he is the propitiation for thy finnes, and for the finnes of the whole world: for neither came he into the world

world for that end that he would be minis-
 tred vnto; but that he might minister to
 others, and giue his soule a redemption
 and price for the sinnes of many. And lest
 there should arise or remaine any doubt in
 this of this matter: therefore from heauen
 which is the Throne of truth, by an An-
 gell, which is a Spirit of truth, that name
 of Iesus, most sweet, and most full of con-
 solation was brought, and giuen to this
 our Mediatour before he was conceiued
 in the wombe; and what other thing is Je-
 sus then a Saviour? for therefore this
 name was giuen to Christ, because hee
 saues his people from their sinnes. This
 is that Lambe of God, which takes away
 the sinnes of the world. This is that Je-
 sus Christ, which therefore came into the
 world, that he might saue sinners. This
 is the high Priest of the new Testament,
 which hath deliuered himselfe for our sins
 to be an offering and a sacrifice of a sweet
 smelling saueur vnto God. It is Christ,
 which hath powred out his owne blood for
 the remission of sinnes: which hath borne
 our sinnes in his body on the wood: which
 was wounded for our iniquities, and was
 broken for our sinnes: God hath laid vpon
 him, and as it were, by a troupe made
 he hath made to fall vpon him the iniqui-
 ties of vs all: Him that hath not knowne
 sinne, God hath made sinne for vs; that is,
 he hath imputed our sinnes to him, he hath
 layd vpon him the punishment of our sins,
 he hath made him a sacrifice for our sins:
 neither hath Christ resisted this counsell
 and

Luk. 2.31.

Mat. 1.21.

Ioh. 1.29.

1 Tim. 1.

15.

Ephes. 5.2.

Mat. 26.28

1 Pet. 2.24

Esa. 53.5.

2 Cor. 5.21

Plal. 40. 9.

Gal. 1. 10.

Con. 2. 20.

Luc. 12. 50

Born. ser. 22.
sup. cant.
col. 554.

Heb. 1. 3.
Cap. 10.

14.
Apoc. 1. 5.

and decreé of his heavenly father, but hath fulfilled his will with a most ready minde, and loued vs, and hath deliuered himselfe for our sinnes, hee hath loued vs, and hath deliuered himselfe for vs: hee saith, I will be baptized with a certaine baptism, and how am I straightened till it be fulfilled? This was the baptism of the Crosse and tribulation, into which our most benigne Sautour was altogether plunged, not for any other cause, but out of his great & ineffable loue towards vs: this is that which hath so straightened him, and broken him; how great soeuer his outward griefe was in his passion, yet alwayes his inner loue towards vs was greater and more ardent, through which hee was ready to sustaine more things for our sinnes, if the price for our redemption which hee payed had not seemed sufficient. But there is no cause that we doubt of the sufficiency of the price; with him there is altogether plentiful redemption, because not a droppe but a streame of blood hath flowed largely through fūe parts of his body, hee hath cryed out, that all things were finished in the Crosse and through the Crosse, and therefore he hath made by himselfe a full & perfect purgation of our sinns, with one offering hath he for euer perfected those which are sanctified; he hath washed vs from our sinnes in his blood. Belieue therefore, so cleere, so perspicuous, so expresse words of the holy Ghost, and resolute firmly, that by the death and passion of **CHRIST**, there is wrought a sufficient

of Temptations.

Ancient satisfaction for the sinnes.

IIII.

The memory of Actuall sinnes.

The Tempted.

Perchance Christ hath taken vpon himselfe
originall sinne onely, so that for actuall
sinnes I my selfe must cyther satisfie or burne.
Although therefore I resolute firmly that
through Christ I am washed from that origi-
nall spot, yet those actuall sinnes doe vex and
presse me, which I haue committed through
the whole course of my life, in number many,
in weight most heauy, for desert damnable.
Christ is opposed to *Adam*, therefore the bene-
fit of Christ will not spread it selfe more wide
then the fault that was deriued from *Adam* in-
to vs. Another mans fault may be healed by
another mans satisfaction, but a mans owne
fault will require a mans owne satisfaction.

The Comforter.

Nay, the bloud of *Iesus Christ*, the
Sonne of God, both cleanse thee at- 1 Ioh. 1. 7.
together from all thy sinnes, not that only
which is deriued from *Adam*, but those
also which are heaped vpon this of thee.
God hath set forth *Christ* the propitiatory Rom. 3. 25.
by faith in his bloud, to that may we draw
nearer by true faith, and hauing obtained
remission of our sinne be reconciled to God,
as often as the weight and heape of our
sinnes both presse vs downe: wee may
come to this throne of grace with confi- Heb. 4. 16.
dence, that wee may obtaine mercy, and
grace

Heb 10. 12
14. 18.

1 Iohn. 2,
1. 2.

finde grace in the seasonable time of helpe. Furthermore, what redemption would this be? what reconciliation, if Christ had satisfied for one onely kinde of sinne, whereas our selues being yet bound, and obliged to make satisfaction for all the rest farre more grievous, and more copious? the redemption of Christ is not so manured, imperfect, and to halues, but offering one sacrifice for sinnes, by that one oblation he hath perfected for euer those that are sanctified, and hath obtained such a remission of sinnes, that there is not any other oblation necessarie for sinnes. We haue an Advocate with the Father, Iesus Christ the righteous, he is the propitiation for our sinnes, not for our sinnes onely, but also for the sinnes of the whole world. Therefore if hauing slipt into sinnes out of the infirmities of the flesh, we doe earnestly repent vs, we haue a refuge set downe for vs in Christs intercession, the foundation of which intercession consists in Christs merit and satisfaction, for from thence and therefore is Christs intercession effectually for vs, because a full and perfect satisfaction was performed by him for our sinnes; from thence and therefore the force of the Diuine iustice and seuerer iudgement, due to our sinnes, is not taken against vs, because Christ couers our sinnes with the cloake of his mercie, the price of the obtained and deserved redemption being paid of him. Let this therefore abide firme and sure, that Christ by his death, the onely most true sacrifice offered for vs, hath purged

purged, abolished, extinguished whatsoever there was of sinnes, from whence the principalities and powers did by right withhold vs to suffer punishment; therefore in him and through him we obtaine remission not onely of originall sinne, but also of the rest of the sinnes that we haue added thereunto. For he (which thing say vp in the deepest thoughts) hath giuen himselfe for vs, that he might redeme vs from all iniquitie. Infinite is the person that hath satisfied, how then shall not his passion be of infinite merit? What is so deadly, that may not be healed by the death of the Sonne of God, which is life it selfe? What is so bloudie and so foule, but that it might be cleansed by the precious blood of the Sonne of God?

August. 4.
de Trinit.
ca. 13.

1. De peccat.
mer. et re-
miss. ca. 13.
Tit. 2. 14.

V.

The doubting of the application of the benefits of Christ.

The Tempted.

BUt how may I be made partaker of that most precious treasure? Christ hath died for all, but now that fruit of the death of Christ doth not redound to all, whence therefore shall I be assured, that the benefits of Christ doe also pertaine to me? whence may it appeare that I am in very deede and most certainly a partaker of all those things actually, which Christ hath deserved for vs by his Passion and death?

B

The

The Comforter.

El. 6. 5. 2.

Bern. Ser.
31. *sup. can.*
Col. 597.

Id. Ser. 3.
in Annunc.
Col. 113.

Ioh. 3. 16.
18.

Ioh. 1. 12.

Tertul. in
apolo. c. 17.

GOD offers vnto thee the word of the Gospell, and in the same all the benedictions of his Sonne. He spreads forth his hands all day, he calles, he inuites, verily therefore also he calles, he inuites, he inviteth thee. That therefore which GOD offers vnto thee with the hand of his mercie, that embrace thou with the hand of firme confidence. As farre as thou shalt stretch forth the foote of confidence in the goods of the Lord, so farre forth shalt thou possesse. God doth not put the oyle of his mercie, vntlesse it be in the vessell of confidence. Thou shalt possesse so much of the goods of the Lord, as thou doest gather in the vessell of confidence. For saith doth apprehend Christ, in Christ God fauourable, the remission of sinnes and life euerlasting. Heare concerning this thing, the words of the eternall and vchangeable truth. So God loued the world, that he gaue his onely begotten Sonne, that euery one that beleeueth in him should not perish, but haue eternall life. He that beleeueth in him is not iudged, but hath life eternall, for he hath giuen power to all that haue receiued him to be made the Sonnes of God, to those which beleeue on his name. This adoption comprehendeth all things, which are necessarie for vs to ouerlasting saluation: for if we be the Sonnes of God, then are we also bozne of God. For not the carnall generation, but the spirituall regeneration makes the Sonnes

Sonnes of God. If we are the Sonnes
of God, then haue we also God fauourable
vnto vs. For doth not a father take pite
tie of his Sonnes? If we are the Sonnes
of God, then hath he also giuen vs his spi
rit, for so saith the Apostle, They which
are lead by the spirit of God, these are the
Sons of God, for ye haue not receiued the
spirit of bondage againe to feare, but ye
haue receiued the spirit of adoption, in
which we cry, Abba, father. And againe,
Because you are Sonnes, God hath sent
the spirit of his Sonne into your hearts,
crying Abba, father.

To conclude, if we are the Sonnes of
God, then are we also heires, heires of
God, and heires annexed with Iesus
Christ; for who is he that is truly a Son
without an inheritance? All these so pre
cious, so copious, and so varietous benefits
are bestowed vpon vs in Christ, and
through Christ, which dwells in our hearts,
and is borne in vs spiritually through
faith, which therfore the Scripture doth
so often preach and commend vnto vs.
Verily, verily, I say vnto you (saith Christ)
he, which heareth my word, and beleeues
on him that hath sent mee, hath eternall life,
and comes not into iudgement, but hath past
from death to life. Hee that beleeueth in mee,
although he were dead, yet shall he liue, and
every one which liueth and beleeueth in me,
shall not dye for euer. Hee that beleeueth in
me, out of his belly shall flow Riuers of liuing
water, which our Sauiour speakes of the spi
rit, which they receiue that beleeue on him.

Psa. 103. 13

Rom. 8. 14
15.

Gal. 4. 6.

11. 2. 10. 1

Rom. 8. 13

Eph. 3. 17.

Ioh. 5. 24.

Ioh. 11. 25
26.

Ioh 7. 36.
39.

Ioh. 12. 46.

Every one that beleueeth in mee, doth not abide in darknesse, suppose it in the darknesse of ignorance, in the darknesse of sinne, in the darknesse of eternall death, but by the light of faith hee is lead to the life of saving knowledge, to the light of true righteousness, to the light of eternall life. For, the Scripture witnesseth plainly, that all these things which are written of the Gospel, of the sayings, doings, and sufferings of Christ, are therefore written, that by faith on his name we may have life. Because God hath given unto us eternall life, and this life is in his Sonne. Hee then hath the Sonne, hath life, from thence we know that we have everlasting life, because we beleue on the name of the Sonne of God.

I Ioh. 5. 11

12. 13.

Rom. 8. 13

And not onely the Apostles and preachers, but also all the Christians, are witnesses to Christ. That all that beleue on him, receive remission of sinnes through his name. That therefore which Paul and Silas sometimes said to the keeper of the prison at Philippi, the same say I to thee. Beleue on the Lord Iesus, and thou shalt be saved.

Act. 10. 43

Act. 16. 31

The false persuasion of Faith.

The Tempted.

BV: I have heretofore perceived that very many doe put on a vaine persuasion of Faith, and deceive themselves with a false boasting, what if I should also be in the number of them? from whence may I be assured, that

thy faith is true and living faith; and now
vaine and dead Image of faith. **The Comforter.**

Thy and examine thy selfe, whether
thou be in the faith, try thine owne selfe,
whether thou know thine owne selfe, that
thou art in the faith. There want not
many and infallible instructions, by which
true and saving faith may be tried, known
and discerned from idle and vaine boast-
ing of faith. First, then this is the nature
of true faith, that it purifies the heart, and
desires to purge it cleane from the dregs
of sinne. For he that faith doth care-
fully seek and desire remission of sinnes,
surely he that truly beleues shall feele a
serious sorrow for the sinnes that he hath
committed. The Gospel is preached to the
poore, that is to say, to those that are poore
in spirit, which hunger and thirst after
righteousnesse, which bring and offer to
God a contrite heart, and an humble
spirit. Behold therefore the looking glasse
of the Law, and the deformities of thy
crimes will appeare. Behold the shining
face of Moses, and it will appeare, that for
the works of darkness which thou hast
followed, thou canst not beare that sight.
Behold thy selfe, how grievously the dis-
ease hath afflicted thee, which is the just
punishment of thy sinnes, the scourge of
the reuenging God, and the wages due to
the life which hath bene spent in sinne.
The which sinnes against his Creator, falls
into the hands of the physician. We have

2 Cor. 13.
5.

Act. 15. 9.

Math. 11.
6.
Math. 5. 6.

Ecc. 38. 5.

lest our health; because we haue offended
 our Creatour. They which follow the
 flesh, are scourged in the flesh. They sigh
 in that, in which they haue sinned. The
 censure of the punishment is in that, in
 which was the cause of sinne. By how
 many thoughts, by how many words, by
 how many deedes hast thou offended God?
 How faine hast thou bene about all things
 in the feare and loue of God? How slacke
 in Prayers, and other exercises of pietie?
 How barren in good works? How oft
 hast thou followed the perswasion of Sa-
 tan, the seducing of the flesh, the deceiting
 of the world? Those members which thou
 hast oftentimes giuen as weapons to in-
 quietie and vnrightheousnesse, by the iust
 iudgement of GOD are now tormented
 with griefe and infirmities. Acknowledge
 this and grieve, for if there be true and se-
 rious acknowledgement of sinne in the
 heart, immediately griefe of conscience
 and detestation of sinne will follow it. God
 is earnestly angry with sinnes, therefore
 out of the feeling of the wrath of God ear-
 nestly bewaile thy sinnes. GOD doth se-
 uerely punish sinnes, therefore punish in
 thy selfe by iust griefe, that which thou
 dost obserue that thou hast committed a-
 gainst God. Acknowledge the iudgement
 of God to be iust, and be thou humbled
 vnder his mighty hand. Neither haue re-
 spects only to thy outward faults, but ac-
 knowledge the contagion of originall sin,
 the fountaine of all euils; that in deede is
 hidde, but God placeth it in the light of
 his

Psa. 119.
 137.

Psa. 90. 9.

his countenance, through it all the powers of soule and body are so weakened, that out of thy selfe, and by thy selfe thou canst beginne no good, much lesse perfoyme it : through it thou art made subiect vnto death, and to all that troupe of calamities, miseries, and diseases, which goes befoze death.

VII.

Griefe insufficient.

The Tempted.

I Acknowledge and feele, that I am not only borne and conceiued in sinnes, but that I haue offended God by diuers, manifolde and great sinnes. I feele this, and I earnestly grieue, but that griefe perhaps is not sufficient, seeing it doth not answere the fault, neither is it an equiualent price for my sinnes.

The Comforter.

Nay, griefe rising out of the acknowledgement of sinne, abexation of conscience shall neuer be able to answere the grievousnesse and deformitie of sinnes, seeing God the infinite good, is that which is offended; sinne the infinite euill, is that which is committed : the infinite punishment of Hell is prepared for sinners, how then by thy contrition mightest thou satisfie the infinite iustice of God, and expiate his infinite wrath? Christ hath perfoymed that, which of thy selfe, and by thy strength, thou couldst not perfoyme : hee hath payd the infinite and equiualent price for thy sinnes. If by thine owne selfe thou

couldst haue satisfied, if by thy contrition
 and by thy griefe thou haddest bene
 able to abolish sinne, what needed
CHRIST to descend from heauen, and
 to labour so long vnder the burthen of his
 crosse? Thou hast put him to paine in thy
 sinnes, and pressure in thine iniquities; he
 hath trodden the Wine-presse alone, and
 of the people there was none with him.
 Take heed therefore to thinke onely, that
 the griefe of thy contrition eyther can or
 ought to be such that it may answere to
 the greivousnesse and deformitie of thy
 sinnes; but therefore, and to this end, God
 requirer true acknowledgement of sinne,
 and earnest contrition of the heart, that
 place may be giuen to the free remission of
 sinnes, which is giuen vnto thee through
Christ, apprehended by faith. **Christ**
 preacheth the Gospell, but to the poore,
 that is, to those that are humbled in spirit,
 he healeth, but the contrite in heart: nei-
 ther haue they that are well need of the
 Physician; that is, which thinke that they
 are well: He preacheth libertie, but it is
 to the captiues; that is, to those that ac-
 knowledge the spirituall captiuitie of sin,
 for he desires not to goe forth of bondage,
 which supposeth himselfe by all meanes to
 be free: He preacheth sight, but it is to the
 blinde; that is, to those that bewaile the
 spirituall blindness of the heart, for they
 which say they see, their sinne abideth:
 They which say that they are rich and
 wealthy, and want nothing, they doe not
 know that they are wretched, and mis-
 rable,

Esa 43.24:

Esa.63.3.

Esa 61.1.

Luke 4.2.

18.

Mat.9.12.

ohn 9.41.

rable; and poore; and blinde, and naked;
 hee preachteth forgiveness; but it is to the
 broken, and contrite heart. God kills
 and maketh alive, he leadeth downe to hell;
 and bringeth backe againe: he kills by con-
 trition, that he may make alive by consola-
 tion; he leadeth downe to hell by the ham-
 mer of the Law, that he may bring backe
 from hell by the comfort of the Gospell.

1 Sam. 2. 6.

VIII

The weight of Griefe and Sorrow.

The Tempted.

T Roubles haue compassed mee round about,
 my heart is vexed and troubled, my sinnes
 are alwayes before mine eyes, which do grie-
 uously torment my conscience, and labour to
 beat mee downe to hell; there is no peace in
 my bones for the terrour of the Lord; my
 soule refuseth to be comforted: I am troubled,
 and my spirit doth afflict mee: I see no place
 whereto I may flye, and seeke a remedy of my
 sinnes.

Psal. 32. 3.

Psal. 77.

vers. 2.

vers. 3.

The Comforter.

I f thou wilt flye, flye to **CHRIST**,
 he friendly mittes all that labour vnder
 the weight of their sinnes, which are pres-
 sed with the yoke of iniquity, an euill
 Distresse. Be thou hid in his wounds, and
 the tempt of the wrath of God will passe
 away. Christ is the propitiatory, to which
 thou mayest flye with true faith, and rest
 vnder the shadow of his wings. As the
 hart desireth the fountaines of waters, so
 let thy soule, exhauked with the heate of

Mat. 1. 27

Rom 3. 25

Psal. 42. 1. 2

- thy sinnes, and of the wrath of God, thirst after Christ the Mountaine of living water springing forth to everlasting life. If thou comest vnto him, hee will not put thee backe, he will not repell thee; for thus goe his promises: He that thirsteth let him come, and hee that will, let him take the water of life freely. I will giue vnto him that thirsteth of the Well of the water of life freely.
- Apoc. 22. 17. Come vnto me all yee which labour, and are heavy loaden, and I will refresh you; in mee, and by mee you shall finde rest to your soules.
- Cap. 21. 6. Him, that comes vnto me, I will not cast forth of dores. Embrace these words of Christ, which are the words of the eternall and vchangeable truth, with a faithfull heart.
- Mat. 11. 27. Let thy heart set before him these his promises, and take the face of the Lord. Set Christ as it were, in the middelt betwene thee a sinner, and thy angry God: appeale from the Throne of Gods seuerie iustice, to the Throne of mercy, prepared for thee in Christ, and through Christ. The internall Hawke doth vrge and pursue thy soule, let it flye therefore like a fearefull and affrighted Dove to the holes of the Rocks, which are the wounds of Christ. Moses doth accuse thee, altho therefore, that Christ may make intercession for thee. Thy conscience is troubled, but let it not be tumbled downe from his hope and confidence, but let it remember the wounds of Christ: let all the assurance of thy confidence bee in the wounds of Christ, which do abound with the streams of mercy; neither want there holes through which
- Cant. 2. 14
- Bern. Serm. 64. sup. Cant. August in meditat.

which they may flow out. Let the passion of our Saviour Jesus Christ be thy last refuge, and onely remedy of thy sinnes: wisdom failing, righteousness not sufficing, the merits of holinesse not holding out, that will be able to helpe and succour thee.

*Idem Sermon.
22. sup.
Cant.*

And this is the other, and indeede essentiall propertie of true faith; forsooth, to behold with the eye of the heart, Christ hanging on the Crosse, out of his wounds to hope for, and drawe the medicine of her wounds, to rely on him with a true confidence of heart, and to wrap her selfe as it were, in his most holy merit; for this is the voyce of true faith:

Behold me, thou which hangst upon the Tree,

And let my sinnes in thy side hidden be:

My sicke soule thirsts for thee, my guilt forgive,

My sinne's my death, but in thy blood I live.

*Bern. Sermon.
22. sup.
Cant.*

Therefore, if hauing compunction for thy sinnes, thou hungerst and thirstest after righteousness, thou mayest beleue on him which iustifieth the wicked, and being iustified by faith alone, thou shalt haue peace with God. Confesse that thou art not worthy, neither canst thou by thine owne merits obtaine the kingdom of heauen; but let this be thy confidence, that Christ thy Lord doth obtaine it by a double name, that is, by the inheritance of the Father, and by the merit of his Passion: with the one, he himselfe is content, the other hee giues to thee: from whose gift challenging it to thy selfe, thou shalt not be confounded.

The

The temptation of Desperation.

The Tempted.

THE Deuill doth sollicite mee to desperation.

The Comforter.

Rom. 5. 21

Chrysost.

Hom. 3. de

Pæn.

1 Tim. 1.

15.

Psal. 103. 8

vers. 9.

I would haue thee despaire but in thy self, and of thy selfe, because thou art a sinnefull man, but not in God, whose grace both abound about sinne: for as much as a drop is to the Sea, so much is mans malice to Gods mercy. The Sea though it be great, yet it hath a measure; but the clemency of God hath no measure: neither despaire thou of Christ, and in Christ, which came into the world, that he might saue sinners; whose blood doth more preuaile to the reconciliation of God, then the finnes of the whole world to his displeasure. Although thy finnes be great, and diuers, and oftentimes doubled, yet they are not greater or more grievous then that thou mayest obtaine pardon & forgiveness of them, seeing the goodness of God is greater then the iniquitie of all men. Sins are in their fall, but the grace of God is in rising. Sins are in the workes of the Deuill and Man; to take pittie, to spare, & to remit are the workes of God: by how much therefore God is more mighty then the Diuell and Man, by so much also his mercy is greater then our malice. The Lord is full of compassion and mercy, slow to anger, and of great kindnesse. Hee will not alwayes chide, neither will hee keepe his an-

ger

ger for ever. Hee hath not dealt with vs after our sinnes, nor rewarded vs after our iniquities. For as high as the Heauen is aboue the Earth, so great is his mercy toward them that feare him. As farre as the East is from the West, so farre hath hee remoued our sinnes from vs. The Heauen is incomparably greater then the Earth, which is no bigger then the least point in respect of Heauen: so the mercy of the heauenly Father is incomparably greater then all sinnes: farre be it, farre be it therefore from thee, that thou say, Greater is mine iniquitie then the pietie of the pitying God. Thou shalt finde God more kinde then thou art culpable. So great is the mercy of God, that if thou hadst all the sinnes of the world vpon thee, and didst grieue, that with thy sinnes thou hadst proudly offended thy God, so good a Lord, and shouldest firmly purpose hereafter to abstaine, God would neuer condemne thee. What? dost thou so forget the satisfaction performed of Christ, that thou wilt prefer thy sinnes before Christs merit, that is, thy selfe before God? Dost thou see the greatness of the disease, and dost thou not see the power of the Physitian? Great are thy sinnes, farre greater is Christ, which hath satisfied for thy sinnes. Diuers are thy sinnes, but Christ also hath suffered diuers things for thee. GOD is the infinite good whome thou hast offended by thy sinnes, but Christ is an infinite person, which hath reconciled thee to God: Agb therefore to the heauenly Father, and pray
in

verf. 10.

verf. 11.

verf. 12.

Bern. serm.
11. sup. Can.
Col. 518.
Gerson. de
remed. con-
tra Pusilla.

August. in
Psal. 55.

Ansel. de
redemp.
gen. hum.
fol. 96.

in the name of his Sonne thy Saviour :
if thou dost despise mee, O eternall God
for mine iniquitie, as I haue deserved, re-
gard me at least, taking pittie on mee, for
the loue of thy beloued off-spring. Regard
that in thy Sonne which thou mayst bee
mercifull vnto in thy seruant. See the sa-
crament of his flesh, and forgive the guilt
of my flesh, remember what thy good Son
hath suffered, and forget what thine enill
seruant hath wrought.

X.

The tentation of Blasphemie.

The Tempted.

I Am constrained to confesse that I am not
onely prouoked to desperation, but that I am
also sometimes tempted with the spirit of blas-
phemie; for such thoughts doe arise in my
heart, as are iniurious against God himselfe
my Creatour, and my Saviour. I would chuse
to dye a thousand times, that I might be freed
from this tentation.

The Comforter.

These cogitations are not the actions of
thy heart, but rather the most bitter
passions, seeing thou art not delighted
with these cogitations, but dost feele out
of them sorowes more bitter then death
it selfe. They are the scourges of Satan,
with which hee doth afflict and torment
thee, they shall not be imputed to thee of
the Lord for sinne. And be it, that some
impatience of the heart do arise out of the
infirmities

infirmities of the flesh, yet God knowes thy
groanings and thy sighes: yea, the weight
of temptations hath winged out of Iob
and Ieremy hard words, which the most
benigne God hath fatherly forgiven them.
Obserue out of them, how thou hast alto-
gether no strength to goe out of thy selfe,
that with the whole trust of thy hart thou
mayest learne to cleaue vnto God. This
is the force and highest degree of the fight
against Satan, take heed thou faint not
here, the mighty God that appoints thee
to this combat, will be present with thee,
neither will hee leaue thee destitute of his
helpe. Expect patiently and humbly, till
thou mayest be freed from the fiery darts
of Satan; in the meane time, let the grace
of the Lord suffice thee. It is the flesh
which doth thus wastle with the spirit,
and shewes it selfe ready and pliable to
take the darts of Satan: the sinne that
dwels in the flesh shall not be imputed vnto
thee, if thou wilt mortifie by the spirit
the members of the flesh, and wilt not give
consent to these blasphemous cogitations.
Extinguish those fiery darts of Satan in
the blood of Christ, turne against them
the Buckler of faith, and as soon as thou
shalt perceiue any such blasphemous cogi-
tation to arise, betake thy selfe to prayers,
by which thou mayest trample it downe, as
it were in the first growth.

Ephc. 6. 16

2 Cor. 12.

9.

The

XI.

The particularitie of the Promises.

The Tempted.

I Feele some consolation of the spirit in my heart : I obserue a certaine trust in my soule, which forbids mee to despaire, when I behold the mercy of God abounding aboue sinnes, and the merit of Christ, which is of infinite price and value. But I doubt whether that promise in the Gospell of the mercy of God and merit of Christ doth pertain to me also : for God is not only mercifull, but also a most iust and seuerer reuenger of sinnes; and that all are not made partakers of the benefits of Christ, experience, to my great griefe, doth witnesse.

The Comforter.

The hee that thou gide no place to those seducing thoughts of the restraint of the promises of the Gospell. God calleth all vnto him, hee desires all to come vnto him, hee offers the word of the Gospell to all, and in it the benefits of Christ : neither doth hee this fainedly, but in earnest : not hypocritically, but with a minde to communicate thim. I live (saith the Lord) I will not the death of a sinner that dyes, but that he may be conuerted and liue. Thou hearest the serious oath of the diuine truth : Thou hearest that their conuersion is expected and desired of God, which dye in their sinnes by their

Eze. 18. 31
32. cap. 33.
ver. 11.

their owne fault : thou hearest that serious intreatie twice repeated : Come vnto mee, all yee (sayth our Sautour, the meane and messenger of the heauenly Father :)

Come vnto mee, all yee, all ye which labour, and are heauy laden, and I will refresh you.

Mat. 11. 28

Thou hearest that the way lyes open to Christ for al that labour vnder the yoke of their sinne, and that refreshing and rest of soule is promised to them. God

will haue all men to be saued, sayth the Apostle, being taught it in the third Hea-

1 Tim. 2. 4

uen, and to come to the knowledge of the truth. Hee hath shut vp all vnder vnbear-

liefe, that hee might haue mercy vpon all.

Rom. 11.

Thou hearest, that the saluation of all is desired, and sought of God, that the mer-

20. 23.

cy of God is open vnto all : no body is excluded here, but hee which doth exclude himselfe:

There is one GOD of all, therefore hee desireth that all should be saued

whom he hath made. One hath giuen himselfe the price of redemption for all, there-

Primas. in

H. L.

fore hee would haue all to bee partakers of that price. GOD would not haue

any to perish, sayth Peter, being taught by his owne example, but that all returne

2 Pet. 3. 9.

to repentance.

Thou hearest, that the long suffering and goodnesse of GOD doth in-

uite all to repentance, and that GOD would not the destruction of any. Take

heede that thou speake not against this so cleare and so manifest a truth, against

these sayings of the holy Ghost, written,

ten as it were, with a beame of the Sunne, let the consolations of the Scripture be of more force with thee, then the thoughts of thine owne heart: for the Scripture is the word of the liuing God, which neuer deceiues, but our heart is lying, and deceiueth.

XII.

The absolute decree of Reprobation.

The Tempted.

THe promise indeede outwardly is offered vnto all, but God hath made from euerlasting a decree of the Reprobation of some men, whom hauing cast from him, he hath adiudged them to eternall torments, to these though he offer the word outwardly, yet they cannot communicate or partake of the good things in the word. Perhaps I also am in the number of these reprobates?

The Comforter.

The secrets of heauen, let no creature on earth presume to pry into: Enough is revealed both for our consolation and saluation. Whom God hath predestinated, we know not; it is a secret of Gods Private Counsell, where-into we are not admitted. And how farre forth, and in what manner God may please to worke and bring about a purpose of his owne, without the endeaour and purpose of man, we know not, that also is a secret of Gods Private Counsell, where-into we are not admitted. And therefore as Moses saith, that the secret things belong to the Lord

Lord our GOD; so to him and his wife come; be content to leaue them. But this we all know, that **S.** Peter bids vs make our election sure by the practise of good workes, and holy duties of Religion; and telleth vs, that hee that doth those things, shall neuer fall: 1 Pet. 1. 10. that is, such a one shall neuer faile of grace or glorie. And therefore while thou endeauourest to liue in all good conscience according to Gods will; thou mayest haue peace of conscience in Gods promises and mercies. And this we know, that our Saviour commandeth, and promiseth; Aske and yee shall haue; seeke and ye shall finde; knocke and it shall be opened vnto you: And therefore if thou vse the meanes, thou canst not doubt of the end.

Finally, this we all know also, that God protesteth vpon his word, yea vpon his oath, that he desireth not the death of him that dieth, or taketh any pleasure that the wicked should die, but that he may returne and liue. Ezek 18. 23. 32. & Ezek 33. 11. And therefore God is so farre from reiecting thee before thou hast sinned; that he is most readie to admit of thee after thou hast sinned. Onely then endeauour to doe the workes of him that sent thee into the world; begge and craue for grace and merite from the Father of mercies; search thy heart, finde out thy sinnes, and each day renew thy repentance; and then be assured, that the outward offering of grace will euer be accompanied with the inward working of the spirit. For the promises of
Gods

Gods mercies are generall to all that beleeue on him. Rom. 10. 12. To all that call on the name of the Lord. Rom. 10. 13. To all that labour and groane vnder the burden of their finnes. Matth. 11. 28. To all that feare God, and worketh righteousness. Act. 10. 35. &c. And the merites, and death, and Passion of Iesus Christ, as they are offered, so they are bestowed on all generally, that lay hold on him for their Sauiour. Iob. 3. 16.

XIII.

The doubting of the application of the merit of Christ.

The Tempted.

LEt the merit of Christ be, and be said to spread it selfe wide, in the meane time I doe not yet see for mine owne particular that the benefits of Christ are offered and applied to me. Many things are offered to men in generall, which notwithstanding doe not pertaine to euery man in particular.

The Comforter.

Nay, from the generall we may wel proceede to the particular, from that which is common, to that which is more restrained. Therefore because God would haue all to be saued, thou maiest rightly and most firmly subsume, that he would haue thee also to be saued. Because Christ is said to haue died for all, thou maiest rightly and most firmly subsume. that he also died on the Crosse for thee, and will cleanse thee from all thy finnes by his blood: and because he calleth all repenting; he will receiue thee repenting. And because he promiseth

miseth grace and life to all that beleue,
depend, and rely on him; therefore he will
performe it to thee; when thou doest rest
and rely on him for his mercies. Yes, and
that which God promisseth to all in gene-
rall by his word, that he applieth to thee in
particular in the Ministerie of the word.
Unclie submit thy selfe to the wholesome
Ministerie of reconciliation, which God
hath committed to the Ministers of the
Church; so the keyes that he hath deliue-
red to their trust, to the office of Church
cage; that thou findest in the name of
Christ; and exhorting, and as it were en-
treating by them. And then that which
is specially offered into thee, do not doubt
but that specially it belongs vnto thee.
When in the serious sorrowe of thy
heart, thou hearest the word of the Minis-
ter, pronouncing remission of sinnes in the
name of Christ, resolve that thou hearest
Christ himselfe: what so is heere done in
the name of Christ, that doth Christ doe.
It is Christ which pronounceth the re-
mission of sinnes vnto thee. The Minister
doth onely lend his voice to Christ. If any
doubting would inuade it selfe into the
hart, therof attend to the words of Christ
speaking to the Apostles & their Success-
sors; He that heareth you, heareth me. It is
not you that speak, but the spirit of my Father,
Attend to the words of the Baptist: I am
the voice of a cryer. There is another which
doth preach and cry by me, the Minis-
terie is mine, but the force and benefit
of the Ministerie dependes of another.

Attend

2 Cor. 5.

18.

2 Cor. 5.

18.

Verf. 20.

Luk. 10. 16

Matth. 10.

20.

Ioh. 1. 23.

2 Cor. 3.
20.

1 Thes. 4. 8

Matth. 9. 3

Luc. 7. 48.

Attend to the words of the Apostle. For Christ (that is in the name and place of Christ) we are Embassadors, God as it were exhorting by us, we beseech you for Christ; be you reconciled unto God. He therefore which contemnes, contemnes not man but God, which hath given his holy spirit into vs. Belieue therefore, that euen at this day Christ saith to thee, that which heere tofore hee hath saide to the man sicke of the Paralyse, and to the woman-sinner, Thy sinnes are forgiven thee. Because there is no difference betwixt thee, and this which the Minister saies; for this is not pronounced of man, and that of Christ. When therefore thou hearest the Minister pronounce vnto thee the remission of sinnes, doe not thinke that thou hearest the voice of the Minister, but the voice of Christ. In nothing pronounced, and

XIII.

The want of the evidence of the promises of the word.

The Tempted.

I Confesse that there is great and notable consolation offered vnto mee in the Ministerie of the word, as yet notwithstanding my faith wauers, neither doth it so firmly embrace the promise of the Gospel, that it excludes all temptation: for my flesh whispers vnto mee, that the promises are onely words, which thou perceiuest with thine eares, but thou doest not as yet see the good promises subiect to thine eyes.

The

The Comforter.

Indeed, they are words: but the words
 of the most true and euertuuing God.
 They are words indeed, but the words of
 Spirit and life. They are words indeed,
 but moze firme and durable then this hea-
 uen which thou beholdest, then this earth
 whereon thou standest. Heaven and Earth
 shall passe away, but my words shall not passe
 away, saith the truth. The word of our
 Lord God abides for euer, saith the Pro-
 phet. He which foldeth himselfe in this
 word, he which embraceth it with true
 faith, the same may be saued for euer. Nei-
 ther hath God onely set forth vnto thee his
 word, but to his word he hath added Sa-
 craments, which are as it were the visible
 word, visible signes of the inuisible grace,
 and seales of the promises of God, insti-
 tuted for the confirmation and nourish-
 ment of thy faith. By Baptisme thou art
 receiued into the couenant of the grace of
 God, thou art made a Sonne and heire of
 GOD, thou art washed by the blood of
 Christ from thy sinnes, thou art regene-
 rated and renued by the holy Ghost, and
 as I may speake in a word, art made truly
 partaker of al heavenly goods. For Christ
 attributes to Baptisme, that it is a meane
 of regeneration. Vlesse a man be borne a-
 gaine of water and of the spirit, hee shall not
 enter into the Kingdome of heauen. There-
 fore he which is borne againe of the water of
 Baptisme and the spirit, is written an heire of
 eternall life, because it is a meapes of saluation.

He

Ioh. 6. 69.

Luk. 21. 33

Esa. 40. 8.

Augustin.
tract. 80.
Iohan.

Ioh. 3. 3.

Mar. 16. 16

Tit. 3. 6.

Mar. 1. 4.

Act. 2. 38.

1 Pet. 3. 12

Act. 22. 16

Gal. 3. 27.

Ephes. 5. 27

Basil.

eis 7d

αγιον

βαπτ.

tom. I. part.

446.

Cyril. Hier.

rosolym. in

prefat.

Catech.

Nazian.

orat. in S.

Bap. p. 615.

Hee that shall belecue and be baptized, shall be saued. The Apostles doe attribute to baptisme, that it is the ianacoe of regeneration and renouation in the holy Ghost, when we are baptized into the remission of sinnes. Let every one of you be baptized, saith Peter, in the name of Iesus, into the remission of sinnes, and you shall receiue the gift of the holy Ghost. Baptisme doth saue vs, (saith he in another place) which is not the putting off of the filth of the flesh, but the request of a good conscience, or a couenant to Godwards, through the resurrection of Iesus Christ. Be thou baptized, and wash away thy sinnes (saith Ananias.) As many of you as are baptized haue put on Christ, and by faith ye are the sonnes of God, saith Paul. For Christ sanctified his Church, cleansing it in the water of word in his word. Out of all which thou mayest firmly conclude, that baptisme is the price of redemption to the captiues, the forgiving of debts, the death of sinne: regeneration, the bright cloathing of the soule, a seale that cannot be infringed, the chariot to heauen, the procurer of the kingdome, the free gift of adoption. Illumination or Baptisme is the brightnesse of soules, the change of life, the request of the conscience vnto God, the help of our weakness: Illumination is the putting off of the flesh, the following of the spirit, the communion of the word: Illumination is the restitution of the Image, the deluge of sin, the participation of light, the loosing of darkenesse: Illumination is

is the Waggon or Chariot vnto God, the peregrination with Christ, the foundation of faith, the perfecting of the minde, the glory of the kingdome of Heauen, the change of life, the taking away of bondage, the loosing of bands, the instauration of the covenant. It is the originall of true life and of true iustice, it is a compendious washing, it is the sacrament of life, and saluation eternall.

*Tertull. 4.
Aduer.
Marc. p.
231.*

The holy Ghost into this Brooke doth come
From Heauen, and brooding on the front ce-
lestiall
Doth heat the holy waters: they become
Conceiued of G O D, and in their liquours
christall.

*August. 26
contra Cre-
scen. c. 18.
Paulinus
Epist. 12. ad
Sener.*

Bring forth an holy Brood, an holy Nation.
Of the eternall seed the propagation.

For what the grace of God doth worke
inuisibly in our baptisme, that hath bene
shewed in visible signes in the Baptisme
of Christ. The water of baptisme was
sanctified by the touching of the Lords
body, for what things soeuer Christ hath
deserued and purchased in the body of his
flesh, he hath as it were, layd them downe
in baptisme. He tooke vpon him baptisme
with vs sinners, that hee might witness
that by baptisme wee are made his mem-
bers. As the eternall Father in the bap-
tisme of CHRIST vttered this
voyce: This is my beloued Sonne, so yet
this day, all that doe beleue and are
baptized, he doth adoept for Sonnes.

*Channit.
in cap. 17.
Harmoni.*

As in the baptisme of Christ Heauen was opened, so as yet at this day by the Sacrament of Baptisme the gate of the heauenly Paradise is opened vnto vs. As in the baptisme of Christ the holy Ghost descended vpon him in the shape of a Dove, so the holy Ghost is present in our baptisme, and workes therein effectually our regeneration and renouation, so that by this reason, in Baptisme doe concurre the grace of the Father adopting, the merit of the Sonne cleansing, and the efficacie of the holy Ghost regenerating. Therefore if thou art baptized, thou mayst not doubt of the grace of God, the remission of sinnes, and the promise of eternall saluation, so thou continue in that faith which there thou didst professe. Baptisme is the Lauer of regeneration, where there is regeneration, there is the remission of sinnes, there is the grace of God, there is perfect iustice, there is renewing, there is the gift of the holy Ghost, there is adoption, there is the inheritance of eternall life.

XV.

The falling out of the Couenant of Baptisme.

The Tempted.

I beleue indeed, that I am receiued into the Couenant of Gods grace by the Sacrament of Baptisme, that I haue attained remission of my sinnes, and am written in the Booke of life, but by my sinnes I haue againe fallen out of the grace of this Couenant, by committing

ing offences againe: I haue made the remission of none effect, and haue often deserued that I should be blotted out of the Booke of life.

The Comforter.

Now, the Couenant of G. O. D. is an euerlasting couenant, to which after the sinnes thou haest againe betake thy selfe by true and earnest repentance. For euen as God speaks of the Sacrament of circumcision that it is an eternall couenant: so let vs not doubt but that God will enter into and stablish with vs an euerlasting couenant in baptisme, which hath succeeded in the place of circumcision: I will marry thee vnto mee for euer, saith he by the Prophet, I will marry thee vnto mee in righteousness, and iudgement, in mercy, and in compassion. I will marry thee vnto me in faith: The hills shall be moued, and the valleyes shall tremble, but my mercy shall not depart from thee, and the couenant of my peace shall not be moued, saith thy Lord that taketh pittie. God forbid therefore, God forbid, that we say that the faith of God can be made of none effect by the incredulitie of men: If we doe nether so much take away credit from his wordes, or depart from him, he remaineth faithfull, alwayes like himselfe, true and constant, he cannot deny himselfe. Therefore though thou sometime sinne out of thine inbred infirmitie, thou dost not forthwith fall out of the couenant of God. Indeed, by sinnes committed against knowledge and conscience, thou dost grie-

Gen. 17.

13.1.

Col. 2. 11.

Hose 2. 19

Esa. 54. 10.

Rom. 3. 3

2 Tim. 2.

13.

*Secunda
post naufragi-
um ta-
bulam.*

trouly prouoke **G O D** against thee, and make him to be sometimes angry, but by true repentance thou returnest againe into his grace and fauour. The ship of Baptisme doth not floate away from vs, although wee leape out of it into the Sea of Sinnes, therefore by repentance, which in this sence may be called a second plancke after shipwacke, wee may returne againe to the same shippe of baptisme, that in it wee may bee brought to the haue of euerlasting saluation.

Hier. in ca.

3. Esa. ver.

*9. Tertu. lib.
de pœnis.*

P. 479.

1 Pet. 3. 21

Gal. 3. 17.

Therefore, embrace repentance, as hee that is shipwacke the helpe of some board, or plancke; this will lift thee vp, being ouerwhelmed with the waues of thy sinne, & will bring thee into the haue of the clemency of God. Peter had denied his Master, but being conuerted, he doth neuertheless seeke the promise of saluation in baptisme. The Galathians had fallen grievously, and likewise the Corinthians: notwithstanding the Apostle doth set before them consolation, deriued out of Baptisme, after that they were againe raised vp by repentance: pronouncing as many of them as were baptized, to haue put on Christ: nay, manifestly affirming, that they were cleansed, and baptized in one spirit, into one body, that is to say, a mistcall body. Out of which it evidently appeareth, that the efficacy of the couenant of Baptisme doth extend it selfe to the time to come, neither is it made plainely of no force, and abolisht by the fall of man into sinne, but that that couenant abides lastingly,

stingly, firme, and ratified of the part of
 God. That therefore which Paul saith,
 that Christ did cleanse the Church in the
 Lauer of water in the word, is so to be ta-
 ken, that by the same Lauer of regenerati-
 on and word of sanctification all the evils
 of regenerate men are altogether cleansed
 and healed, not onely the sinnes past, all
 which are remitted in Baptisme, but also
 those which are afterwards contracted by
 humane ignorance or infirmitie, not that
 baptisme so often as men sinne may so of-
 ten be repeated, but because by that which
 is once giuen, the pardon of what soeuer
 sinnes is obtained for the faithfull, not on-
 ly before, but also afterwards, vpon their
 true and vnfeined repentance. Acknow-
 ledge therefore, and bewaile thy sinnes,
 yet neyther deny the couenant of grace
 that was begunne with thee in baptisme,
 nor forget it: but though thou fall a thou-
 sand times, yet returne and goe backe.
 Returne vnto mee, O thou soule that art tur-
 ned away, saith the L O R D, and I will not
 turne away my face from you, because I am
 mercifull, sayth the L O R D, and I will not
 be angry for euer. Let thy heart set this
 word before G O D, and he will take
 pittie vpon thee, being mindfull of his pro-
 mise, for he cannot deny himselfe and his
 word.

August. 1.
 de nupt. &
 concupis.
 cap. 33.

Ier. 3. 12.

Psal. 27. 8.

2 Tim. 2.

12.

*Uncertaine taking into the Couen-
nant of Baptisme.*

The tempted.

B V T whence may I bee ascertained, that after I haue fallen, by true repentance I may be receiued againe of God into fauour? I would to God my heart might be confirmed by some certaine seale, I would there were some Sacrament by the participation whereof that promise of grace might be sealed vp vnto mee?

The Comforter.

Y Ea, there is such a Sacrament, that is to say, the most holy Sacrament of the Lords Supper, in which Christ giues vnto the his most precious body and blood. Wherefore, when they receiuest the most holy price of thy redemption, that is to say, the body and blood of Christ in that holy supper, thou mayest be sure, that thou art made truly partaker of all those things, which Christ hath deserued on the altar of the Crosse, by the deliuering vp of his body, and pouring out of his blood, that is, the fauour of God, remission of sinnes, righteousnesse, life, and euertlasting saluation. When thou drinkest that blood, by the pouring out whereof the couenant of grace was stricken and confirmed: how canst thou doubt whether thou be againe receiued into that couenant, and into the fauour of God? What is more nere vnto God then his onely begotten Sonne?

Sonne: as who is in his bolome, which is in the Father, and the Father in him, which is one with the Father. Againe, what is more neere to the Sonne of God, then flesh and bloud, or the humane nature which hee hath assumed: as which he hath coupled to himselfe in a personall and indissoluble league. Therefore, by eating the flesh of Christ, and drinking his bloud thou art ioyned most straightly vnto God. These things being taken, & taken down, make that Christ abides in thee, and thou in Christ. What is more neere vnto vs, then that which wee eate and drinke, as which is eyther conuerted into the substance of our flesh, as natural and elementall meates, or else doth change and conuert vs into it, as that spiritual food of the body and blood of the Lord, which we eate indeed, but we doe not change it into our substance, but wee are changed into it. Therefore, by eating the quickening flesh of Christ, thou receivest spirituall life from the same; by drinking the precious bloud of Christ, thou comest to the fountaine of life.

Ioh. 1. 18.

Ioh. 14. 10

Ioh. 10. 30

Hilar. 8. de

Trin. p.

141.

Christ hath taken vpon him the humane nature of vs, in it he hath condemned sin, he hath destroyed death, hee hath repaired life, and hath filled the same with the fullnesse of grace, and heavenly good things: the same nature taken from vs, and repaired in himselfe, sanctified and filled with heavenly treasures hee sets before thee againe in the holy Supper, that thou mayst be ascertained that those things doe truly

John 15.5

Liturg. veter. Damas.

*4. fid. Or-
thod. cap.*

24.

Can. Nicen.

John 6.54.

pertaine vnto thee, which hee hath layd
downe into the same, as it were into a cer-
taine rich storehouse; he doth as it were,
ingraft the wretched and depraued nature
into his most holy and quickening flesh,
that out of it thou mayest draw the iuyce
of life, and an antidote of the spirituall
poyson that lyes hidden in thy flesh. He is
the Vine, we are the bzaunches, hee that
abides in him, and he in whom he abides,
this man brings forth much fruit. The
uncleannesse of thy nature is shadowed
and couered by that most holy body of
Christ which thou receiuest, and by that
most precious blood, which thou drinkest,
least it appeare before the tribunall and in
the sight of God. Therefore thou recei-
uest the flesh and blood of Christ for an
apology that will easily be admitted, and
the earnest of eternall life: to the sustai-
ning & keeping of the body and the soule,
to the forgiveness of sinnes, and to life
euerlasting. Nay, in the holy Supper is
giuen thee a certaine wholesome prouision
for thy tourney, seeing the tokens of the
future resurrection are exhibited vnto
thee, by which the right of acquaintance
and hospitalitie which is to be expected in
the heauenly countrey, is confirmed vnto
thee. He which eateth my flesh, saith Christ,
and drinkes my blood, hath eternall life, and
I will raise him vp againe in the last day. It
cannot therefore come to passe, I say, that
thy body should abide in the graue, seeing
it is nourished with the body and blood
of our Lord, that is to say, with that
food

food which is the medicine of immortality, the antidote that we should not dye, but live in God through Christ, the purgation that drives away all euill. By this food thy weakenesse shall be comforted, that thou mayest come through with Elias, to the hill of the Lord. The bones of Eli-
zew, yea, euen when he was dead, did giue life, by how much more the flesh of Christ liuing and quickening, receiued by faith, shall quicken thee to euermourning life.

2 Reg. 13.

21.

XVII.

The vnworthy use of the holy Supper.

The Tempted.

I Acknowledge that in the true and wholesome use of the holy supper, the godly are made partakers of these benefits, but it doth not a little trouble mee, that the Apostle doth affirme, that they which eate this bread vnworthily, and drinke this cup of the Lord vnworthily, are made guiltie of the body and blood of the Lord. I feare therefore, lest that I be an vnworthy guest of this heavenly banquet.

1 Cor. 11.

27

The Comforter.

By acknowledging and bewailing of thine vnworthines, thou mayest escape the spot and imputation of an vnworthy guest: for the Apostle calles vnworthy, not those which are weake in faith, whereas this sacrament was instituted for the confirmation of faith, & comfort of the weake, but those which doe not proue themselves, neither do discern the Lords body, that is,
which

1 Cor. II.
28, 29.

Chrysost. in
1 Cor. II.

Mat. 5. 6.

Luk. 15. 20

verf. 22.

which come to this holy Supper, as it were to a common banquet, without true repentance and lively faith, without the hatred of sinne, and a serious and earnest purpose of amendement of life, which doe not discern this heavenly banquet from other common fode, that they may acknowledge the true excellency thereof, and be due preparation of the hart thereunto. Such unworthy guests of this banquet, do nothing lesse sin in eating and drinking unworthily the flesh and bloud of Christ, then the Jewes in crucifying Christ. But farre be it from thy pietie, farre be it, I say, that thou shouldest be in the number of them. Thou doest acknowledge also the spots of thy sinnes, thou doest bewaile the uncleannesse of thy nature, thou sighest vnto Christ the Christian of thy soule, that he prepare a fit lodging for himselfe in the heart, thou weighest the greatnesse of those things which are present and set before thee in the holy Supper, and considerest the amplenesse of the heavenly gift, thou hunrest and thirstest after righteousness, therefore also thou shalt bee filled, the sinnes shall not hurt thee, which doe not please thee: thou makest haste with teares to thy heavenly Father, thou bewailest thy sinnes, and desirest that the hunger of thy soule may be refreshed with his heavenly fode: that most kinde Father, doubt not, will meete thee, hee will kisse and receiue thee with joy, he will giue vnto thee the first long garment of innocency, he will cloath thee with

with the garments of saluation, he will giue thee a ring on thy hand, he will seale thee with his holy spirit, he will giue thee shooes for thy feet, he will direct thee in the way of peace and righteousness, he will fill thee with the flesh of that sacrifice which was slaine on the altar of the Crosse, and was offered vnto him for a sweet smelling sauour. Lay aside therefore all feare of vnworthye eating, he which is most vnworthye in his owne eyes hee is accepted before God: hee that displeaseth himselfe pleaseth God: hee that is cast downe in himselfe in true contrition of heart, hee againe is raised vp by the most louing hand of God. vers. 23.

XVIII.

*The weakenesse of Faith,**The Tempted.*

FAITH is altogether required to the wholesome vse of the Supper, and fruit of the promises of the Gospell, seeing the hand of the giuer is not sufficient to the participation of almes, but there must of necessitie also come the hand of the receiuer: but now my faith is vweake, the ship of my heart bruised with diuers stormes of tentations, doth oft-times wauer, and castes mee downe from the firmnesse of faith.

The Comforter.

WEake faith notwithstanding is faith, neither doth faith therefore apprehend

- apprehend Christ, and in Christ the grace of God, remission of sinnes, and euertlasting life, because it is strong, but because it is faith: strong faith doth moze strongly embrace Christ, neuerthelesse weake faith also doth not reject Christ, but wholesomely apprehend him. The faithful servant of God, Christ our Sautoz, doth not breake a bruised Reed, nor smoking flaxe hee doth not quench, but he doth most benignely receiue him that is weak in faith. The least sparke of faith is the worke of the holy Ghost, because of our selues, as it were of our selues we cannot so much as
- Esa. 42. 2. thinke any thing that is good, but to will and to performe is of God: therefore God
- Rom. 14. 3. will not despise his worke, which hee hath begunne in thy heart by the holy Ghost, but will performe it, and confirme it. Euen
- 1 Cor. 3. 5. as a Mother tendereth her Childzen, so God comforteth vs: but now a mother doth far moze tenderly handle an Infant, and takes greater care thereof, then of the rest that are bigge growen: so God doth not turne himselfe away from him that is weake in faith, but endeouours to heale and confirme him as it were a sicke man. If
- Phil. 2. 13. you shall haue faith as it were a graine of Mustard seed; and shall say to this hill, passe from hence thither, and it shall passe, and nothing shall be impossible vnto you, saith the truth.
- Esa. 66. 13. If miraculous faith can doe so much, that it can transpose hills, if it be scarce as big as a graine of Mustard seed, why cannot fairing faith doe the same, that it transpose the hilles of tentations and doubtings,
- Ma. 17. 20 howsoeuer

howsoever it be very infirme and weake?
 The power of God is performed in our
 weakenesse, take hede therefore that thou
 be not cast downe in thy minde for the
 weakenesse of thy faith. But rather re-
 gard the power of God, God can water
 that which is drie, heale that which is
 wounded, bend that which is stiffe, cherish
 that which is colde, governe that which is
 out of the way. Acknowledge onely the
 infirmittie of thy faith, and leane so much
 the stronger on the staffe of the word of
 God, for the word as it is the seide, so al-
 so is it the nourishment or swete of faith.
 Pray with the Disciples of Christ: O
 Lord encrease our faith, and with the fa-
 ther of the lunaticke childe, I beleeue Lord,
 helpe mine vnbeliefe.

2 Cor. 13.9

Luk. 17.5

Mark. 9.24

XIX.

The want of the feeling of Faith.

The Tempted.

MY faith is not onely weake, but some-
 times I doe not feele any faith at all in
 my heart, neither doe I call vpon God with
 that heat of the spirit which may pierce the
 clouds. I feare therefore, least then my faith
 haue perished, and be vtterly extinct; but if
 my faith be extinct, what hope or saluation
 can there remaine for mee? I proue my selfe,
 and behold I doe not feele faith in my heart,
 therefore I shall be of the number of the re-
 probate.

The

The Comforter.

- T**he spirit helps our infirmities, as it were with a hand put vnder, for euen as we know not what we may pray for, or how we ought to pray, yet the spirit makes intercession for vs with sighes that cannot be uttered: so what or how we may beleue sometimes we doe not feele, but the spirit doth cherish and conserue faith in our heart. A sparke lies sleeping and hidden vnder the ashes, although outwardly it doth not appeare, so faith sometimes dwels in the innermost corners of the heart, although it cannot be felt of vs, therefore from the want of the feeling of faith, thou mayest not gather, that thy faith is perished and extinct, when as yet thou dost desire, sigh, and art willing to beleue, that desire, that sighing, that willing doth come from faith. Furthermore, it is one thing not to feele faith, another thing to put away beleuing; that happens to him that wassles, this agrees to him that is stubbornely rebellious. Christ dwels altogether by faith in thy heart, although thou dost not manifestly feele that inhabitation of grace, euen as the holy Ghost, that inward Comforter, hath an holy house in thine heart, although sometime he doth withdraw from thee the feeling of that consolation. As Abraham the Father of beleuers beleued against hope in hope, so thou oughtest to relie on the word against thine owne sense. As we ought to captivate all our vnderstanding vnder
- Rom. 8. 26.
- Eph. 3. 17.
- Rom. 4. 18

Under the obedience of faith, so thou mayest also captivate that want of the feeling of faith with faith, that is, thou mayest receive the word in thy heart, and cleave firmly thereunto. The seed lies hidden under the clods of earth, although it doth not as yet thrust forth the blade utterly: so the seed of faith lies hid in thy heart, although the fruit thereof as yet doth not fully and plainly appeare. In sleeping thou doest not feele faith, but farre be it from thee that thou shouldest say, that then thy faith is perished; so in this temptation, as it were a certaine sleepe, hath oppressed thy soule, that thou canst not feele the moving of thy faith, but farre be it from thee, that therefore thou shouldest thinke that thy faith is utterly extinguished.

X.X.

The want of power to beleue.

The Tempted.

Truly I doe sigh to my Sauour, but I doe both feele and grieue that I cannot beleue; I would wish truly that I might be made partaker of the benefitis of Christ, but I doe not feele that I can apprehend them by faith.

The Comforter.

Of thy selfe thou canst not, but on him which strengthens thee, Christ, thou canst doe all things. God would haue thee altogether, and in earnest would haue thee to beleue; for to that end he offers to thee his word, that through it, by the efficacy

Phil. 4 13.

sicke of the holy Ghost, hee may kindle
 faith in thy heart, onely doe not thou put
 away that word, neither resist the work-
 ing of the holy Ghost, in short time thou
 shalt see most plentiful fruit of the word.
 For if God seriously would haue thee to
 beleue, surely he will also worke in thee
 that beleefe, if thou doe not resist his will
 with actuall stubbornesse. Thou sayest
 that thou canst not beleue, and yet thou
 art constrained to confesse, that thou doest
 sigh vnto Christ, and desire his benefits,
 that same sighing, that same desiring is
 the beginning of faith. The holy Ghost
 will bring to passe, will surely bring to
 passe that worke of faith, which hee hath
 begun in thee; take heede onely that thou
 doe not put by his wholesome operation.
 Thou oughtest not to resolute, that the
 sense and mouing of faith kindled in thy
 heart, is first to be expected, before that
 thou wilt heare, meditate, and receiue the
 word of the Gospell. This is a peruerse
 opinion, which take heede that thou sucke
 not in, that thou put not vpon thee: this
 is a peruerse order, which take heede, that
 thou doe not follow. In the Schoole of
 the holy Ghost we must take our begin-
 ning from the hearing and meditation of
 the word, by that meanes thou art brought
 vnto faith, by faith vnto the seeing of
 faith. Thou sayest that thou canst not
 beleue, therefore thou oughtest to heare
 the word, meditate on it, and receiue it
 into thy heart, that thou mayest beleue.

Luk. 11.13

GOD gives his holy spirit to those that
 aske

as he, and yet without the grace of the holy Ghost we cannot aske: so God giues faith to them that sigh after it, and yet without the beginning of faith we cannot sigh after it. For a surety faith riseth with a certaine waisting in the heart, it is encreased with waisting, it is perfozmed in the heart with waisting, and that which we cannot doe of our selues, we are able to doe by his gift, which hath said: No man commeth vnto mee, vnlesse the Father draw him. Euery one that heareth of my Father and learneth, he commeth vnto me, him that commeth vnto me, I will not cast forth. *Ioh 6.44.*
If thou art not yet drawne, pray that thou mayest be drawne: heare and learne, that thou mayest come vnto Christ.

X X I.

The small number of good workes.

The Tempted.

TRue and liuely faith alwaies workes by loue, on the other side that faith which hath not workes, is dead in it selfe. As the body without the soule is dead so faith without workes is dead. But now I doe not see a great number of good workes, which may giue manifest testimonie of my faith. Euill cleaues vnto me, that am willing to doe good, to will is present with mee, but I finde no power to performe that which is good. *Gal. 5.6. Iac. 2.17. Ver. 26. Rom. 7.21 Ver. 18.*

The Comforter.

Thou doest well, that thou doest esteeme the light of faith, out of the beames of good workes. For as workes which

Math. 7. 16

2 Pet. 1. 10

which are not done of faith, are not truly god workes: so faith which is without workes is not true faith, but a baine persuasion, and emptie shadow. Let your light so shine before men, that they may see your good workes, saith our Saviour; Doe your endeavour, saith Peter, that you may make your calling and election sure. Therefore out of workes we must iudge of faith, and this is the third property of faith, that as it hath contrition to vsher it, and true confidence on Christ in stead of an Essentiall forme, so it alwaies hath new obedience to follow it. Therefore thou doest well, as I haue said, that thou doest esteeme the light of faith, out of the beames of god workes, but take heede thou doe not thinke, that those are onely god workes, which are great in their outward shew in the eyes of men, and free from all spot of sinne cleauing vnto them. Under the name of god workes is especially vnderstood the inward reuening of the heart, and the kindling of those spirituall motions in the hearts of the regenerate by the holy Ghost. Therefore an holy cogitation, a good purpose, the true feare of God, sincere loue, ardent inuocation are truly god workes, although they are not perceiued and seene of men. The glozp of the Kings daughter is within, the outward workes doe giue testimonie of that inward glozp of the reuelation. Therefore if thou hast nothing else that thou canst offer vnto God, offer vnto God a good will, and an holy purpose to liue godly. Offer to God

Psa. 45. 14

God thy heart, and thou hast offered all things. Submit thy selfe wholly to the will of **G O D**, cleave vnto him, resign thy will to him, and thou shalt be one spirit with him. This if thou shalt doe, the outward workes will readily follow, because the spirit of God dwelling in thee, will direct thee to all manner of good workes, but where there is not an outward faculty of working, there the inward good will to God sufficeth. Neither is there any reason why thou shouldest hope that thou canst be free from the spot of all infirmities in this life. Our workes doe please God, not because they are absolutely perfect, but because they doe proceede out of true faith in Christ, and are offered of beloued Sonnes in stead of a sacrifice of thanksgiving. Acknowledge therefore the testimonie of good workes which they giue of faith, least thou be cast downe in thy minde, acknowledge the imperfection of the same, and the spot of sin cleauing vnto them, least thou be too much lifted vp in thy minde.

1 Cor. 6. 17

XXXII.

The want of Merits.

The Tempted.

Iust is God, and iust are his iudgements, therefore hee will giue to none the reward of eternall life, vnlesse there goe before the merit of good workes. What therefore is my hope, what is my confidence, when my workes are imperfect, foule, many wayes contaminated, and no way meritorious?

The

The Comforter.

Rom. 6. 23
Bern. Ser. 1
in Annunc.
Col. 106.

Exod. 34. 7.
Esa. 64. 6.

Psa. 130. 3.
Luk. 17. 10

Bern. Serm.
22. in cant.
Col. 555.
Gerson li. 4.
de consola. Theolog.
prof. 1.
Rom. 8. 18

Nay, eternall life is not the due wages of our deserts, but the free gift of God in Christ and for Christ. For neither are the merits of men such, that for them eternall life is due of right, and God should doe iniurie to some man, vnlesse he should giue him it. For that I may not speake of this, that all merits are the gifts of God, and so man is more a debter vnto God for them, then God to man, what are al merits to so great glory? All the Saints do confesse, that before God no man is innocent, that all their righteousnesses are before God like the cloath of a menstruous woman, that no man can stand before the iudgement of God, if he will impute sins, that when they haue done all things that are commanded of God, they are neuertheless vnprofitable seruants, what place therefore can there be here for merits? who can presume of sufficiency to saluation either of his owne wisdom or righteousness or holines? who can shew his owne righteousnesses as it were in boasting vnto God, more then a woman the cloath of her confusion to a man? neither our doings nor our sufferings are worthe of the future glory which shalbe revealed on vs.

We cannot deserue that crust of bread which we eate, by our obedience, but are constrained to begge it by daily Prayers, of God; how much more incomparably lesse can we deserue the reward of eternall life by our merits? Therefore if thou wilt fall

fall from grace, bragge of thy merits. God giues altogether freely, saues altogether freely, because he findes nothing for which to saue; and hee findes much for which to damne. Of grace is giuen not onely to the iustified good life, but also to the glorified eternall life: and therefore death is said to be wages, but eternall life is said to be grace, because that is rendred as due, this is giuen as free. Therefore let another seeke for merit, doe thou studie to finde grace, let the mercie of the Lord be thy merit, thou art not glauely poore in merit, as long as he is not wanting mercies. There is no place for grace to enter where merit hath already taken by the ronne, Thou doest detract from grace, whatsoeuer thou doest dispute vnto merit. It sufficeth to merit, to know that merit doth not suffice. Place all thy confidence altogether on God. Embrace his mercie, seeke thy merits in the wounds of Christ, & thou shalt not haue any want of merits.

XXIFI.

The accusation of the Law.

The Tempted.

I Acknowledge our works not to be meritorious, neither to appease God, but that our faith they may please him. And how can they chuse but displease him, when they are not perfectly conformable to the law of God. The law is an eternall & vchangeable rule of iustice, condemning all whatsoeuer is not conformable thereto. Therefore the dart of damnation is shaken against me, & my works, vnlesse thou shew me, what shield I may oppose against it,

August. in
Ps. 31.
Id. de verb.
Apost. Ser.
15.
Fulgen. 7.
ad. monin.
pag. 21.

Bern. Ser.
innat. Mar.
Col. 213.

Serm. 67. in
Cant.

Serm. 68. in
Cant.

The

The Comforter.

Gal. 3. 13.

Christ hath redeemed thee from the curse of the Law, being made a curse for thee, Cursed is every one that hangeth on the wood.

Cap. 4. 4.

When the fulfille of time came, God sent his Sonne, borne of a woman, made under the Law, that he might redeeme those which were under the Law, that we might receive the adoption of Sonnes. The end and fulfilling of the Law is Christ to righteousness to encrease this blessing: Therefore there is no condemnation to thee and all, which are by faith in Christ; and walke not according to the flesh; there is no feare of the Law, the Law of the spirit of life in Christ Jesus, hath freed thee from the Law of sinne and death. For that which was impossible to the Law, because it was made weak through the flesh, that hath God performed, sending his Sonne in the likeness of the flesh of sinne, and by sinne condemned sinne in the flesh, that the iustification of the Law might be fulfilled in us, which walke not after the flesh, but after the spirit. Therefore if by true faith thou dost apply the benefits of Christ vnto thy selfe, there is no cause that thou shouldst feare the curse of the Lawe.

Ver. 5.

Rom. 10. 4.

Cap. 8. 1.

Ver. 2.

Ver. 3.

Ver. 4.

1 Cor. 15.

55 56.

The King of Death is sinne, the strength of sinne is the Law, but thanks be vnto God, which hath given vs victorie through Iesus Christ our Lord: Hee hath overcome our death by his death, hee hath satisfied for our sinnes by his Passion, and hee hath most

most perfectly fulfilled the Law in our stead, by his most holy obedience. Neither yet is there an abolishment of the Law made, but a translation onely. Neither do the Law and the Gospel destroy themselves mutually, seeing the Law is not against the promises of God, but is estab-
Gal. 3. 11.

lished by faith. For what the Law doth require of vs, that the Gospel doth tell vs was performed of Christ in our steade. What the Law commands, this Christ obtaines. The Law condemneth Anne, and vs for Anne, Christ doth performe satisfaction for Annes, and giues his righteousness vnto vs. The Law therefore is satisfied by the obedience of Christ, because it is perfect: Againe, that fulfilling of the Law through Christ, is performed for vs to good because it is not done. Therefore as thou oughtest not to behold death in thine owne body, but in Christ raised by againe, the conquerour of death, and the giuer of life and saluation eternall: Anne not in thine owne conscience, but in Christ the Lambe of God, bearing and taking away thy Annes, and the Annes of the whole world: hell and the tentations of being euerlastingly cast away, not in thy selfe, and in that innumerable multitude of the damned, but in Christ sustaining on the Crosse, and ouer=comming for vs the tentation of being cast away: so thou oughtest to behold the Law not as it is written in the hart, but as it is fulfilled by Christ, and with him fastned to the Crosse.

Rom. 3. 31

*Chyt. li. i.
de vita et
morte, p. 43.*

The

XXIIII.

The accusation of Conscience.

The Tempted.

Chrysost.
hom. 64. in
Gen.

Nazian.
orat. 26.
Bern. de
conuers. ad
Cler.
c. 3. Col. 114

MY conscience doth witnesse, together with the accusation of the Law, that as an vn-corrump iudge riseth vp against mee, and is an accuser of mee; while no man reproues mee, or brings any thing forth against mee. I cannot escape that domesticall iudgement seate: In this great volumine I see and altogether tremble at all my sinnes, written with the stile of truth: wretch that I am, who shall deliuer me from this Court of iudgement, in which the same is the guiltie, the pleader, the witnesse, the iudge, the torturer, the scourge, the executioner, the hangman?

The Comforter.

Ioh. 3. 20.

Col. 2. 14.

Rom. 5. 1.

IF thy heart doth condemne thee, yet God is greater then thy heart. If the memory of thy faults passed, doth accuse and torment thee, yet Christ the Redeemer, which hath satisfied for thy sinnes, is a mightier, he absolues thee, frees thee, and saues thee. Hee inward hath blotted out that hand-writing which was written against, and was contrary to vs, hee hath taken it cleane away, and hath fastned it with him to the Crosse. By the nailes of Christ crucified is that accusing hand-writing of thy conscience together fastened, that it is of no force and validitie before God; for being iustified by faith, thou hast peace with GOD, peace of conscience, quietnesse

quietnes of hart, and the most blessed tranquillitie of the soule, which Christ the conquerour of Sinne, death and Satan, hath brought backe with him from the graue, and giuen the same to his Disciples. Therefore, if thou feelest the worme of conscience, thou oughtest to strangle him forthwith in this life present, not cherishing him to immortallitie, for a putrified conscience begets the immortall wormes.

Bern. de
conuer. cap.
6. col. 415.

Strangle therefore the worme of conscience by serious repentance, pray to God for rest of the heart, and forgiveness of sinnes, and take heed of the new woundes of conscience, that is, the worst relapse of sinnes. In this life there is as yet a time of pardon, a time of grace, a time of quietting the conscience. In this life the booke of conscience may as yet be amended out of the booke of life, but in the last iudgement the bookes shall be opened, and amongst these also the booke of conscience, in which before the whole world, grauen with great letters, shall all the particular faultes and offences of men be seene, which are not blotted out in this life by true contrition, by faith, and amendement of life. Before that day of iudgement come, and the time of grace passe away, thou mayest haue as yet excellent hope and sure confidence, that the blood of Iesus Christ, which through the eternall spirit, hath offered himselfe without spot to God, will cleanse thy conscience from dead works, to secure thy halowg. God.

Apoc. 20.
12.

Heb. 9. 14.

XXV.

Too late Repentance.

The Tempted.

TRuly, I am earnestly sorry for so many wounds inflicted on my conscience; I doe earnestly desire the cure of my wounds. I have an earnest desire to keepe a good conscience hereafter, but I feare lest that my repentance be too late: I feare, lest the grace of God so oftentimes reiected of mee, doe againe reiect and forsake mee. Late repentance is want to de-
ceiue many, and that repentance which pro-
ceeds from a dying man, hee must feare, lest
that also dye.

*August. de
verâ &
falsâ penit.
cap. 17.*

The Comforter.

Now, there is nothing too late which
is true and earnest. For repentance
is to late for him that abides in this
world here are some which are called, and
come at the eleventh houre of the day in-
to the Lords Vineyard, and receive the
reward of Grace. No length of time
doth preiudice: eyther Gods equitie or
his mercie. Repentance is neuer too late
with God. And whose sighs and teares
things past, and things to come, are al-
wayes held so, present. Behold the ex-
ample of the Thiefe on the crosse, which
confessing Christ with his mouth, dyen
whose blood shined, as it were, his soule
dyed, and he departed, and hee the patron
of his sinnes, and the key of the
heavenly paradise. As long as that to
day

*Cyprian.
tract. 1. con-
tra Demet.*

Mat. 10. 9.

*Fulgent.
Epi. 7.*

day is named, so long God doth earnestly
 toke for our conversion. As long as the
 heavenly Bridegroom doth as yet defer
 his coming, so long the gate of Grace
 and indulgence, doth as yet lie open: The
 whole time of our life, yea the last houre
 thereof, granted us to the space of re-
 pentance: God spreads forth his hands
 all day, neither doth hee cast forth him
 that comes vnto him at what time soener
 hee come. Therefore take thou care of
 that, that thy repentance be true and ear-
 nest, and then thou needest not feare, lest
 it be too late. If when the houre of death
 drawes nere, thou therfore repentest thee,
 because thou art destituted of the occasi-
 ons of sinning, that repentance is false,
 for by this reason thou dost not leave thy
 sinnes, but thy sinnes forsake thee. If
 thou therfore repentest because thou feelest
 the punishment of thy sinnes neere, that
 repentance is likewise false, for it proceedeth
 out of the loue of thy selfe, not out of the
 sinners loue of God: it proceedeth not out
 of the hate of sinne, but out of the irke-
 some of most iust punishment. There-
 fore, that thou mayest repent truly and
 earnestly, grieve for thy sins so often com-
 mitted, and therefore grieue, because thou
 hast so often & so grievously by them offen-
 ded God thy chiefe good, liue in the
 remission of thy sins, and seriously pro-
 pose to thy selfe, whatsoever shall remaine
 of thy life, to lay it out wholly on the ser-
 uice of God, to submit thy selfe to God: & be
 humbled from thy heart before him: per-

Heb. 3. 13.

Mat. 25. 5.

Esa. 65. 2.

Iohn 6. 37.

mit it to his will, what and how great punishments, a thousand times deserved of thee, he will inflict upon thee, that it may appeare that thou dost repent out of the hatred of sinne, and not out of the hatred of punishment. Such a contrite and humbled heart will be a most acceptable sacrifice unto God, for so he saith by the Prophet, To whom shall I haue respect, but to the poore and contrite in spirit, and him that trembles at my words?

Psal. 51. 19

Esa. 66. 3.

XXVI.

The doubting of the grace of God.

The Tempted.

TRuly I feele in my heart serious contrition and griefe for my sinnes, neither doe I altogether despaire of the mercy of God, yet my heart is shaken with the waues of doubting, neither as yet am I certainly assured of the freemission of my sinnes. Indeed, well I hope, in the meantime humbly I doubt: the consideration of Gods mercy doth lift me vp, but the thought of mine owne vnworthinesse doth againe cast me downe. I am conuerted vnto God, therefore I hope well, but I am conuerted too late, therefore I doubt as yet in part.

The Comforter.

But I will set most firme props vnder thy wavering faith, on which thou mayest relye against all the tempests of doubting: for neither is that doubting an humble confession of our vnworthinesse, but a dangerous oppugning of the

the faith that ought of right to be giuen to Gods promises: neither is there any reason of doubting of sufficient strength in late conuersion and repentance, when the mercy of God doth offer to al that are earnestly conuerted a most certaine promise of the remission of sinns. First of al, therefore, attend to the vnmoueable verity of the promises of God. Whosoever they are that acknowledging and bewailing their sinns, doe seeke remission of them in Christ, and conceiue a firme purpose of amendment of life, to them God hath promised his grace, forgiveness of sinnes, and eternall life. Whosoever beleueth on the Sonne, doth not perish, but hath life eternall. He that beleueth on him, is not iudged. He that hath the Sonne, the same also hath eternall life. Hee that shall beleue, and be baptized, shall be saued. He that hath promised these things is God, whose word is more firme then heauen & earth, which is the truth it selfe, which is faithfull, and cannot deny himselfe or his word. That therefore which God offers with indubitate promises, that must thou entertain with indubitate faith: neither must thou pretend the infirmitie of thy nature, which cannot embrace the promises of God, with such an assurance of trust, for this fault of thy nature must be corrected by the efficacy of the holy spirit. As thou dost not beleue on CHRIST out of the strength of nature, but out of the working of the Holy Ghost: so by the grace of the same spirit thou mayest be assured of the mercy of the Heauenly

Ioh. 13. 15

18.

1 Ioh. 5. 12

Mar. 16. 16

2 Tim. 2.

11

1 Ioh. 5.
10.

Father against all doubting that is inherent in thy deperned nature. Hee that beleeues not God makes him a liar. As much as thou doubtest, so much is diminished of thy trust, therefore thou must resist that doubting, neither is that to be set forth vnder the specious name of humilitie: verily, humilitie ought to arise out of the consideration of our vnworthinesse: in the meane time, out of the meditation of the promises of God, ought there neuertheless a firme confidence to arise. Therefore God hath comfort from the hidden seat of his maiesty, and hath manifested his will in his word, that wee might be sure of his will.

Therefore, God hath promulged not onely legall promises; which haue added vnto them the condition of perfect obedience, and therefore to vs are made vnprofitable, but also Euangelicall, which are free, that with firme confidence of heart we might relye vpon them. Therefore of faith freely, sayth the Apostle, that the promise may bee firme. Mens promises are vncertaine and doubtfull, because euery man is a liar, but the promises of God are certaine and vnmoueable, because God is truth it selfe. As God is true in threatening, so is he also in promising. As without Christ certaine damnation doth hang ouer al vnbelyeuing impenitent persons, so in Christ certaine saluation is proposed to all that are conuerthed vnto God and belyeuing. Dost thou doubt that these things will come to passe, which God promisseth,

which

Cypr. serm.
4. de mort.
pa. 209.

which is true, whose word is eternall and firm to them that beleue. If a graue & laudable man should promise that any thing, thou wouldst put trust in his promise, neither wouldst thou thinke that thou shouldst be deceiued of him whom thou shouldst know to be constant in his words & doings. Now God speaketh with thee, and doest thou perfitiously wauer in thine incredulous minde? Furthermore, attend to the stabilitie of the oath of **G O D**: I liue, saith the Lord, I will nor the death of a sinner, but that hee may be conuerted and liue. Verely, verely, I say vnto you, saith **Christ**, hee which heares my word, and beleuees on him, which sent mee, hath life eternall, and shall not come into condemnation, but hath passed from death to life. Verely, verely, I say vnto you, if any man keepe my word, hee shall not see death for euer. This hath God sayd, this hath hee promised, if that be little, hee hath sworn it: Blessed therefore we, for whose sakes God sweareth, but I most wretched if we do not beleue **G O D** then when hee sweareth. Acknowledge therefore the wonderfull and neuer sufficiently praised mercy of God, that he willing to shew more abundantly to the betres of the promise the immutabilitie and immobilitie of his counsell, hath added an oath, that by two vnmoueable things (for it cannot come to passe that God should lye) we might haue most strong comfort, which haue led to lay hold on the hope that is set before vs.

D 4

The

Ezech. 33.

11

Iohn 5. 24.

Ioh 8. 1.

August. in
Psal. 88.

Tertul. lib.
de pœnitent.

Heb. 6. 71.

vers. 18.

The want of due preparation.

The Tempted.

AL L these things doe easily perswade with me, that I doe not doubt of the firmenes of the promises of God in themselves: in the meane time I am yet vncertaine, whether they be so firme and vnmoueable to me, and whether I am in the number of them to whom God doth promise and offer so great things.

The Comforter.

NAY, but because God promisseth these things to all that flye vnto Christ with true repentance and faith: therefore also he promisseth them to thee, seeing thou also belæuest in Christ. Attend therefore farther to the inward sealing of the holy Ghost: for the spirit both not only testifie outwardly in the word, but also inwardly in thine heart. The spirit it selfe gives testimonie to thy spirit that thou art the son of God, therefore also an heire. Thou hast receiued the spirit which is of God, that thou mayest know the things which are giuen to thee of God. He which doth confirme and strengthen thee with all that are truly godly in Christ, and hee which hath annointed thee is God: which hath also signed thee, and confirmed thee as it were, with his seale, and giuen the earnest of the spirit in the heart. Because thou art the sonne of God, therefore God hath sent the spirit of his sonne into thine hart, crying, Abba Father. Belæuing the word of truth, and the Gospell of saluation, thou art

2 Cor. 4.

13.

Rom. 8. 16.

Gal. 4. 6.

1 Cor. 2. 12

art sealed by the holy spirit of promise, which is the earnest of thine inheritance for the purchased redemption, by which thou art sealed against the day of redemption. Even as the Bridegroom which hath given the promise of marriage to the Bride, gives her an earnest, which is a pledge of the marriage to come: so God hath espoused or betrothed himself to thee in faith: he hath betrothed himself to thee in mercy, but as yet the marriage of the Lambe doth not appeare: therefore hee gives vnto thee the earnest of his holy spirit, by which thou mayst be confirmed concerning the fulfilling of the promises, and the leading to the heavenly marriage which is to come. This is the spirit of Adoption, because it doth witness that thou art adopted for the Son of God. This is that seale by which the promises of God are sealed in thy heart: this is that earnest by which the word of trueth is confirmed vnto thee. By this thou knowest that thou abidest in God and God in thee, because he hath given to thee of his spirit.

Cap. 4.39.

Osc. 2.19.

Apoc. 19.7

1 Iohn 4.

13.

XXVIII.

The doubting of the inhabitation of the holy Ghost.

The Tempted.

BUT from whence may I be certaine that my heart is the temple and house of the holy Ghost? the spots of sinne do cleave vnto me, and I feele that in my flesh dwels no good, how therefore shall that holy Spirit, which is holynesse and puritie it selfe dwell in mee?

D 5

The

The Comforter.

Rom. 8. 23

We receiue the first fruits of the spirit onely in this life, wee expect the full measure and perfect tenth hereafter in the eternall, there remaines in this

Rom. 7. 14

life the waisting of the flesh and the spirit, we remaine as yet in part carnall, and sold vnder sinne; yet neuerthelesse, for the be-

Sapi. 1. 4.

2 Cor. 4.

13.

nefit of regeneration and renouation, we are temples of the Holy Ghost. Furthermore, from thence thou mayest know, that the Spirit of God dwels in thee, because thou dost shewe and detest thy sins, because that holy Spirit dwels not in the

Zach. 13. 9

body, subiect vnto sinne, because thou dost beleue on Christ, and louest him, for it is the spirit of faith, because thou callest vpon God the most benigne Father with earnest sighes, for it is the spirit of grace and prayers; and crieth in the hearts of the

Gal. 4. 6.

godly; Abba Father: because thou art led with the desire of all good, for they that are the temples of the holy Ghost, are led by him, surely to good; because thou oft times

Rom. 8. 14

dost feele a foretaste of eternall life in the heart, for the kingdome of God is not meat and drinke, but righteousness, peace and ioy

Rom. 14.

17.

in the holy Ghost. Wherefore, if thy soule hath sometimes felt in the secret of thy conscience the spirit of the Son, crying Abba Father, let her presume that she is beloued with a fatherly affection, when she perceiues that she is affected with the same spirit, with which is also the sonne. In the spirit of the Son she may know her selfe

Ber in Can.

serm 8. col.

509.

to be daughter of the Father, & the spouse
and sister of the sonne. And although all
these things are sometime weake and lan-
guishing, yet be not out of heart, but aske
for increase of the spirit, for God will giue
this spirit to those that aske him. Stir by
the gift, that free and gracious gift of the
spirit which is in thee, that is, by asking, by
seeking, by knocking, by meditating on the
word, by resisting euill concupiscences.
There is here no perfection, but a continu-
all way to perfection. Beside this inward
seale and testimony of the holy spirit, God
hath giuen thee the Sacraments, which are
the seales of the heavenly promises, the
waggons of the benefits of Christ, bring-
ing them vnto thee, and the meanes of the
begetting, cherishing, & confirming of thy
faith, that thou mayst be sure that the bene-
fits of Christ doe pertaine in speciall vnto
thee: Thou wert receiued into the Church
by baptism, and fed in the Lords Supper
with the body & blood of Christ: being con-
firmed by these seales, beleue the word of
the Gospell surely and without all doubt.
Why dost thou doubt? why dost thou
waue? this is that God should not altoget-
her be, this is to offend Christ the Master
of belauers, with y^e sin of incredulity, this
is, for him that is placed in the Church,
not to haue faith in the house of faith.
Attend moreouer to the infallibility of the
promised hearing. God hath promised euery
with an oath put thereto, that he will heare
our prayers, & that whatsoever we aske ac-
cording to his will shall be giuen vnto vs:

Verily,

Luk. 11.13

2 Tim. 1.6

Cypr serm.
de mort. p. 209.

- Ioh. 16. 23 Verily, verily, I say vnto you, saith Christ, whatsoeuer yee shall aske the Father in my name, hee will giue vnto you. If two of you shall consent vpon earth on any manner of thing, whatsoeuer they shal aske, it shal be done to them of my Father, which is in heauen.
- Mat. 18. 19
- 1 Ioh. 5. 14 This is the trust which we haue vnto God, if we aske according to his will, we shal obtaine it. The very same which hath promised hearing, hath commanded vs to aske forgiveness of sin: therfore what place of doubting will there remaine of the remission of sin: how should Christ haue commanded to ioyne to prayer the word Amen, if hee would haue had vs to doubt of hearing?
- Heb. 4. 16. To conclude, attend to the property of true faith, as by which we haue access vnto that grace wherein we stand, and glory of the hope of glory, promised of God, through which wee come with trust vnto the throne of grace, that wee may attaine mercy, and finde grace, through which we
- 1 Pet. 1. 5. are kept by the power of God vnto saluation, through which we know: hat we are
- 1 Ioh. 3. 14 translated from death to life: through which wee are most certainly perswaded,
- Rom. 8. 38 that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, neither height, nor depeth, nor any other creature, can separate vs from the loue of God, which is in Christ Iesus our Lord. Weighing all these things, let thy fraillie lift it selfe vp, let it not despaire, let it not bvaise it selfe, let it not turne it selfe away. Christ hath promised thee, that thou shalt bee there where
- Augst. in Psal. 148.

where hee is. What hath God promised vnto thee O mortall man : that thou shalt liue for euer. Dost thou not beleue ? beleeue, beleue, it is moze now which hee hath done, then what he hath promised : What hath he done he hath died for thee : What hath he promised : that thou shalt liue with him : it is moze incredible that the eternal hath died, then that the mortal can liue for eternitie. Now thou holdest that which is moze incredible, why dost thou doubt of that which remaines ? God hath promised thee heauen, he hath giuen thee his Son, which is a greater gift then heauen and earth.

XXIX.

The doubling of perseuerance.

The Tempted.

TRuly I doe nothing doubt, but that by my Mediator Christ, there lyes open to me access to GOD ; I surely trust that I am in the grace of God, yet I cannot but doubt of perseuerance. I know that it is perseuerance alone that is crowned, I heare that they onely, which shall perseuere to the end shall be saued. Not to haue begun well, but to goe through well is the part of vertue. Neither is the beginning but the end required in Christians. *Iudas* began well, but he ended ill ; *Paul* began ill, but hee ended well. Without perseuerance neither he that fighteth obtainerh victory, nor the Conquerour the palme. I heare the ouer-seer and appointer of our masteries crying : hold that which thou hast, least another take thy crown. I heare and I feare, I feare and I doubt : I doubt and I cast away the confidence of my heart.

Matth. 10.
22. cap. 24.
v. 46.

Aug. Ser. 8
ad frat. in
Erem. Hie-
ro. in Epist.
ad Iulian.
Theol. myst.
Harp. c. 34.

Apoc. 3. 11

The

The Comforter.

Bern. Sermon.
3. de sep.
frag. miser.
Col. 183.

CONSIDER three things in which the whole hope doth consist, the charity of the adoption, the truth of the promise, the power of performance. First let thy foolish thought murmur as much as it will, saying: who art thou, and how great is that glory, or by what merits hopest thou to obtaine it? and doe thou answer confidently: I know whom I haue beleaued, and I am sure that in the abundance of his charitie he hath adopted me, that he is true in his promise, that he is powerfull in performance. This is the three-fold cord, which is not easily broken, which I pray thee, that thou holde firmly fast, being let downe to thee out of our Country, euen into this Dungeon, that it may lift thee vp, that it may draw thee euen to the beholding and sight of the glorie of the great God. This is the most firme Anker of thy hope, these are those three pillars on which thou mayest relie against the fouds & stormes of doubtings, that is to say, the good will of God adopting, his sure faithfullnesse promising, and his infinite power to fulfill his promises. The good GOD hath promised good things, he hath begun to worke a good worke in thee, he that hath begun will performe it, according to his good liking. Phil. 2. 13. The good GOD hath promised good things, he that hath promised is faithfull and true, he will not suffer thee to be tempted aboue thy strength, but will giue an issue

issue with the temptation, that thou mayest be able to beare it. The good God hath promised God things, he that hath promised is able to fulfill his promises, Therefore be thou sure that he can keepe that which is committed vnto him, euen vnto that day of iudgement. No man shall snatch the sheepe of Christ out of his hands, the heavenly Father, which hath deliuered them to the Sonne, is greater then all, and no man can snatch them out of the hand of the Father.

2 Tim. 1. 12

Ioh. 10. 28
Vers. 29.

Ioh. 17. 20

Christ the onely high Priest of the new Testament hath askt for all, which were to beleue on him, through the word, that they may be with him, and may see the glory that is giuen to him of the heavenly Father. Wherefore seeing thou dost beleue on Christ, thou hast the testimony of God in thine owne selfe, that Christ hath also askt for thee: how then canst thou doubt that that prayer is heard of the heavenly Father? Should not the Sonne which is in the bosome of the Father be heard of the Father? Should the Sonne in whom the Father is well pleased, be put backe with his prayers? farre be this away, farre be it, nay rather in the dayes of his flesh, offering prayers and supplications with strong crying & teares to his Father, he was heard for the thing that he feared. Therefore Christ hath askt for thee, he hath askt and hath obtained, that in time to come thou mayest liue with him, partaker of the heavenly glory.

1 Ioh. 5. 10

Ioh. 1. 18.
Math. 3. 17
Heb. 5. 7.

The

The sleights and strength of Satan.

The Tempted.

I Hope truly that I shall be conserued as a faithfull sheepe in the hand of my Shepheard, yet in the meane time I feare the lying inwaite of Satan, which like the infernall Lion compasseth, seeking whom hee may deuoure; I feare his strength, seeing he is an enemy, in boldnesse most readie, in strength most strong, in sleights most cunning, in diligence and swiftnesse infatigable, most full of all deuices, most quicke and nimble in the knowledge of fighting: how shall I be able to take heede of his snares, and to escape his strength? Sometimes hee doth impugne and persecute me openly and violently, sometimes hiddenly and fraudulently, but alwaies maliciously and cruelly.

The Comforter.

Ioh. 10. 28 NO man (saith Christ) shall snatch my sheepe out of my hands: therefore neither that infernall Wolfe, although he be every way furnished with sleights and strength. **Ioh. 14. 29** The Prince of this world came, and he had not any thing in Christ: therefore neither in them, which are by faith in Christ, and in whose hearts Christ dwelleth by faith, shall he haue any thing at all. **Eph. 3. 17.** It is Christ, which fighteth for the, and in the, beleue, beleue, the Diuell shall not be stronger **Math. 4. 2.** then he. Christ was tempted of the Diuell, and overcame him valiantly, the victorie

victorie of the Lord is the triumph of the
servants. By his death Christ hath de-
stroyed him which had the power of death,
that is, the Diuell: he hath spoiled the
Principallities, and hath made a shew of
the powers, openly, confidently, triumph-
ing ouer them in himselfe: as it were an
heavenly David, he hath overcome the in-
fernall Goliath, with the sword of the
Crosse: this sight of Christ, this victorie
is healthfull to the whole Church, where-
of this is the Song of conquest and tri-
umphant verse. Now is there made sal-
uation and strength, and the Kingdome
of our God, and the power of his Christ:
because the accuser of our brethren is cast
forth, which did accuse them, before the
sight of our G O D, day and night. And
they haue overcome him by the blood of the
Lambe, and by the word of their testi-
monie. Therefore let all the assurance of
thy trust, and boasting of thy hope, be in
this victorie of Christ. Resist the Diuell
in the power of Christ, and he will flye
away from thee: As often as thou resist-
est, thou ouercommest the Diuell, thou
makest glad the Angels, thou glorifiest
God; for he exhorts thee to fight, he helps
thee to overcome, he beholds thee struing
in the battaile, he lifts thee vp when thou
doest faint, he crownes thee when thou
doest overcome: he is the Chiefetaine
and Gouvernour of those that strue, and
the Crowne of those that doe triumph.
Be thou strengthened therefore in the
Lord, and in the power of his might.

Put

Heb. 2. 14.

Col. 2. 15.

Apoc. 12:
10.

Vers. 13.

Iac. 4. 7.

Ber. in me-
ditatio de-
notis. c. 14.
Col. 1. 205.

Gregor.
Nyssen. li.
de Beatit.
p. 68.
Eph. 6. 10.

Vers. 11.

Vers. 12.

Vers. 13.

Vers. 14.

Vers. 15.

Vers. 16.

Vers. 17.

Put on the whole Armour of God, that thou mayest be able to stand against the assaults of the Diuell. For thou vrasleest not against flesh and bloud, but against principalities, against powres, and against the worldly gouernours, the Princes of the darknesse of this world, against spirituall wickednesse, which are in high places. For this cause take unto thee the whole armour of G O D, that thou mayest be able to resist in the euill day, and hauing finished all things, stand fast, Stand therefore and thy loines girded about with verity, a hauing on the breast-plate of righteousness, and thy feet shod with the preparation of the Gospell of peace. Aboue all things take the shield of faith, wherewith thou mayest quench all the fierie darts of the wicked, and take the helmet of saluation, and the sword of the spirit, which is the word of God. In this armour come forth to the single fight, and thou shalt returne most surely conquerour; Christ hath fought and overcome for thee, he will fight and overcome in thee, he will put vpon thee the crowne of glory.

XXXI.

The Apostasie of many.

The Tempted.

BVt how many Souldiers of Christ could I reckon, which being circumuented by the craft of the Diuell, haue returned out of this battell not Conquerours, but conquered? How many could I number which haue begun wel, but afterwards haue falne again from the grace of God, and the reward of eternall life?

life? I feare therefore the hidden counsels of God, and considering his secret iudgements, I doe wholly tremble in soule and body.

The Comforter.

TRULP thou doest well, that thou workest out thy saluation with feare and trembling, in acknowledging the infirmities of thy flesh, and the power of Satan that layes waite for thee, as also by beholding narrowly the examples of those, which sliding into sinnes, haue fallen from saluation; yet take hede, that thou doe not so obserue thine owne infirmities and other mens falles, and backe-sliding, that thou doe not with-all haue respect to Gods mercy and power to hold thee by, and make thee to stand: I will shew thee therefore what thou shalt doe. Be thou sure in the spirit of the gift of perseuerance, and the reward of eternall life, that notwithstanding thou become not thereby carnally secure. The infallible promises of God doe free thee from doubting: the exhortations and comminations of God doe free thee from carnall securitie. There is securitie no where in this life, but in the hope of the promises of God alone. In this life which wholly is a temptation vpon earth, he that seemes to stand, let him take hede, least he fall: therefore those that will not perseuere, are mingled by the most prouident counsell of God with those which shall perseuere, that we may learne to be not loftily wise, but agreeing with the humble, and worke out our saluation

Phil. 2. 12.

Augustin
Psal. 94.
Id. 2. de bono
no perseuer.
c. 13.

saluation with feare & trembling. Therefore with one eye of thine heart behold the mercie of God, but with the other the iustice of God: out of the faithfull beholding of the mercie of God, let there arise in thine heart the confidence of perseuerance; out of the feare of the iustice of God, let there arise in it the flight of carnall security. Let the feare of God wound thy flesh, least the loue of unfull flesh deceiue thee. The delight of the Lord is in them that feare him, and hope in his mercy. Let the inward man hope and trust, let the outward man feare and tremble.

Pla. 147. 11

XX XII.

The doubting of the writing in the Booke of life.

The Tempted.

They alone doe perseuere and receiue the Crowne of perseuerance, which are written in the Booke of life. But how may I know that I am written in that Booke?

The Comforter.

Apoc. 13. 8
cap. 21. 27.

Eph. 1. 5.
Apoc. 17. 8

That Booke of life is Christ, from whence it is called the Booke of life of the Lambe. The writing into this Booke of life is nothing else but the election of the belauers in Christ to eternal life. For euen as the faithfull are said to be chosen in Christ before the foundations of the world were laid, so their names are said to be written in the booke of life, from the beginning of the world. Therefore we must iudge as of election, so also of the writing into the Booke of life, not from that which

which goeth before, but from that which followeth after. There are manifest signes and tokens of saluation giuen, so that it is without all doubt that he is of the number of the chosen in whom those signes shall remaine. For as many as are elected from eternitie to life, they doe heare the word of saluation in time, they beleue on Christ, they shew forth the fruits of the spirit, they perseuere in faith. He therefore which beleues on the Son, hath the testimente of God in himselfe, for the holy Ghost doth testifie in the heart of beleuers, that they are the Sons of God, and written into the Booke of life. Those whom God hath predestinated from eternitie, & whose names he hath written in heauen, those doth he call in time by the word, & iustifie by true faith on Christ; that faith shewes it selfe forth by true invocation of God, by patience in the Crosse, by the study of holines. Therefore let the holy & wholesome meditation of election and the Booke of life, begin from the wounds of Christ hanging on the Crosse, he that beleues on him, and perseueres in faith, is iustified and written into the Booke of the liuing. Hast thou not bene receiued by Baptisme into the covenant of grace, washed with the blood of Christ from thy sinnes, regenerated and renued by the holy Ghost? This is an euident signe, that thou art written into the booke of life. For we are all the Sons of God by faith, seeing as many as are baptised haue put on Christ. How cometh it to passe that falling into sinne,
out

Bern. Sermon.
1. Septuag.

1 Ioh. 5. 10

Rom. 8. 14

1. 2. 1001

Luk. 10. 20

Rom. 8. 29

Rom. 10. 9

Gal. 3. 26.
27.

Satanar. in
Psal. 38.

out of infirmities after Baptisme thou hast
not bene troubled: who hath put under his
hand: who hath receiued thee againe into
grace: who, but the Lord: This is a
great signe of thine election, the elect when
he shall fall shall not be humbled. God hath
written not the Tables of the Testaments, or
the decrees of Rhadamantus, but the Booke
of life: when he chose vs in Christ before
the foundations of the world were laide.
Therefore seeke in Christ, by faith, the e-
lection of thee to life, and writing of thee
into the Booke of life: walke by faith, than
thou mayest come to predestination. They
which rashly, and without the limits of
the word doe search the depth of God, are
plunged at length ouer head and eares in-
to the deep.

Ex Augo. 1.
Rom. 6. 1.
sent. dist. 1.
41. B.

XXXIII.

The feare of Death.

The Tempted.

It is good for mee to cleaue vnto Christ, I
will not let him depart out of my heart be-
fore hee blesse mee. I haue decreed with true
faith to perseuere in Christ, that it may be my
lot to raigne together with him. In the meane
time I confesse that I am not yet free from
all terror of death, neither doe I feele so
great strength and helpe of the Spirit, that
with the Apostle I desire ardently to be dis-
solved.

The Comforter.

I Adde this is the infirmities of our
flesh, and properie of our corrupt na-
ture,

into that we are more desirous of this life
 saving, then of the life to come that is not
 sitting: Hence comes that feare and ter-
 rour of death, which that thou mayest
 overcome by the power of the spirit, and
 mayest grow in the strength of the inner
 man, waigh those things diligently, which
 I shall propose unto thee out of the store-
 house of the heavenly truth. First, it is
 certaine that even the haire of our heads
 are under an account with God, the num-
 ber of our moneths is appointed of him,
 he hath set us downe aboord, which we
 can by no meanes passe, an old paper
 were written in his booke, before any one
 of them was. Therefore good reason thou
 shouldest rest thy selfe in this fatherly will
 of God; of his grace he gave thee life, he
 brought thee forth wonderfully out of the
 close places of the Mothers belly, as long
 as he would have thee to be in life, he hath
 kept thee safe and sound from a thousand
 dangers; he doth now aske againe the
 same, which heretofore he hath given thee,
 surely he doth not take away that which is
 thine, but he askes againe that which is
 his owne; now what action can there be
 against him, which askes for that againe
 which he hath lent? Furthermore, the soule
 which he doth require of thee, he doth
 translate into the topes of the heavenly
 Paradise, and will restore the same againe
 to the body in the time to come, adorned
 with greater glory, and with more shining
 garments. That body which is reposed into
 the Chamber of the grave, shall in time

Math. 10.

30.

Iob. 14. 5.

Ps. 139. 7.

1. 2. 2. 2. 2.

2. 1. 2. 2. 2.

2. 1. 2. 2. 2.

2. 1. 2. 2. 2.

1 Cor. 15.

42.

Vers. 43.

Vers. 44.

Psa. 31. 6.

Act. 7. 59.

Luk. 23. 46

Rom. 5. 1.

Job. 13. 15.

Psa. 91. 15.

Rom. 8. 39

to come be a farre more glorious, worthy, and precious habitation for thy soule. It is sown in corruption, it riseth againe in incorruption. It is sown in dishonour, it shall rise againe in gloze. It is sown in weaknesse, it shall rise againe in power. It is sown a naturall body, & it shall rise againe a spirituall body. Therefore commend humbly and readily thy soule created of God, redeemed of his Son, and made the habitation of the holy Ghost, into the faithfull hands of God, as it were a certain pledge, saying with David and Stephen, nay, rather with Christ the head: Into thy hands I commend my spirit, thou hast redeemed mee, O God of truth. Note this also that in the very agonie of death thou mayest most surely promise to thy selfe the presence and helpe of God; for saying thou dost embrace Christ the Mediatour with a true faith, being most certainly perswaded, that with his death he hath overcome thine, and hath restored unto thee righteousnesse and immortall life by his resurrection, therefore iustified by this faith, thou hast peace with God, and thou mayest be raised up in the midst of death by the helpe of thy heavenly Father, that thou mayest say with Job: Although the Lord shall kill me, yet will I trust in him. I am with him in trouble, saith the Lord, I will deliuer him, and I will glorifie him; with length of dayes will I fill him, and shew him my saluation. From this love of God, neither life, nor death, neither any creature shall be able to separate or to pull thee away,

away, seeing it is in Jesus Christ, which is a King eternall, and our Saviour for ever. The accusation of the law makes the shape of death terrible, that I say, and the deformitie of sinne, and the temptation of being everlastingly cast away, seeing the King of death is sinne, the strength of sinne is the law: but call to the memory the consolation which is before appoynted to these monsters, and all that outward hope of death, terrible to be beheld, will vanish, and will be changed into a most pleasant sleepe.

1 Cor. 15.
55.

XXXIII.

The sting of Death.

The Tempted.

BY sinne death hath entred into the world, and is the due wages of sinne, how therefore should I not be sore afraid of death?

The Comforter.

TWILLY, death in it selfe, and by it selfe, is the wages of sinne, and the reuenging scourge of the angry God, but to those that beleue in Christ it is changed into a most sweet sleepe. For although the regenerate and those that beleue in Christ, doe as yet carry about the reliques of sinne in their flesh, from whence also their body is dead, that is to say, subiect to death for the sinne that dwells in it, yet the spirit is life for righteousness, that is, because they are iustified from sinne by true faith in Christ, and resist the lusts of the flesh through the spirit, therefore that sinne which yet remaines

Rom. 8. 10

*Gregor.
Nyssen. in
orat. de
mort.*

Gen. 25. 8.

Cap. 35.

29.

Cap. 49. 33

*Tertull. lib.
de patient.*

p. 12.

*Cyprian. de
mortal. p.*

214.

Chry. hom.

45. in Gen.

Col. 375.

Hilar in

Psal. 140.

Ambr. de

bonm. ort.

cap. 10.

2 Pet. 1. 15

Ioh. 5. 24.

Esa. 57. 2.

maines in the flesh is not imputed unto them, but is couered with the shadow of the grace of God: therefore by death the true and spiritual life of the soule doth not dye in them, but doth rather beginne, to which death is constrained, as it were, to doe the office of a Midwife. Thence flow those most sweet appellations by which the holy Ghost, which is the spirit of truth, doth describe the death of the godly: for they which befoze the eyes of wises doe seeme, and of them are sayd to dye, the holy Ghost sayth, that they are gathered or congregated to their people, that is, to the company of the blessed and triumphing Church in Heauen, to come to those which haue deceased befoze them in the true faith, or rather haue gone befoze them. It is but the taking of a iourney, which we thinke to be death, it is not an end, but a passage; it is not so much an emigration, as a transmigration from worse things to better, a taking away of the soule, and a most blessed carrying of it from place to place, not an abolishing, for the soule is taken away and transposed into a place of rest, it is not kild by. It is a passage and ascension to the true life. It is an outgoing, because by it the godly passe out of the slavery of Sinne to true libertie, euen as heretofore the Israelites out of the bondage of Egypt into the promised Land.

The godly are sayd by death to come to peace, and to rest in their chambers, that is, because they come out of that daily warfare vpon earth to a place of peace:

out

out of the most troublesome sea of this life to the haven: out of the most laborious prison of this life to a place of rest: they are said to be loosed & to come to Christ: seeing they are led out of the Anne of this present life, to the heavenly Countrie, and out of the dreags of wicked men, to the most blessed societie of Christ in Heaven: they are loosed by death out of the bands of the body: for euen as the Cartell when they haue discharged the labours of the whole day, at last about the euening are set free, and euen as they which are bound in prison, are loosed of their fetters: so the godly are ledde forth by death from the sayd yoke of the labours and sorowes of this life, and out of the filthie prison of Anne, and by a most sweet translation are carried to a better life. They are sayd to go forth of the land of their pilgrimage by the dissolution of the tabernacle of their body, and to be present with the Lord, and that because they come out of the ruinous habitation of the world to the heavenly palace, out of an house of clay to a citie made without hands, eternall in the heauens, out of the tabernacle of an earthly body, to the heavenly Jerusalem, and the most blessed societie of Christ abiding therein.

It is his property therefore to feare death, which would not goe to Christ: It is his property not to be willing to goe to Christ, which doth not beloue to be gonne to raigne with Christ. They are sayd to rest from their labours, for not the man, but the misery of a godly man dieth.

Phil. 1. 23.

Heb. 11. 5.
2 Cor. 5. 8.

Cypr. serm.
demortal.
pa. 208.

*Cecilia vox.**Ambros. de
bono mortis.**cap. 2.*

1 Cor. 15.

38.

If this life be full of burden, then the end
is the ease thereof: but death is a good ease,
but death is an end, death therefore is good.
They are sayd to be sowed into the earth,
as field of the Lord by death and burfall,
sowing the bodies of the godly, as it were,
precious graines of Wheat shall againe
bud forth hereafter to life.

Stigelius.

This Corneth'immortall glory of the flesh,
Doth shew from liueles body springing fresh,
Vnder the clods is cast the saplesse seed,
Of which a man would thinke could nothing
breed:

Yet this doth rise by hidden motion growing,
Increas'd in strength and body from the
sowing:

Likewise our bodyes layd in hollow graue,
Thence rising, lasting life and glory haue,
First drown'd in death, now lifes true badge
they weare,

And before God eternall blisse doe share,

Esa. 66. 14.

2 Reg. 7.

12

Esa. 26. 20.

Dan. 12. 2.

Matt. 9. 24.

Ioh. 11. 11

1 Cor. 15.

6.

1 TheGal.

4. 13.

The bones of the godly shall bud forth
and flourish in the time to come, when the
spring of the life eternall shall beginne:
Finally, they are said to slumber and to sleepe
a certaine short sleepe, for euen as in sleepe
we rest from labour, wee gather our be-
sted strength, the soule in the meane time
exercising her operations: so by death
being lead to rest from all the labours and
sorrowes of this life, wee gather new
strength of minde and body, to execute
those workes more readily and perfectly,
to which we were in the beginning created
and

and redeemed by Christ, the soule in the meane time liuing and reioycing in Heauen. Euen as in sleepe wee doe not care what is done about vs, neither are wee troubled with the troubles of humane businesse: so they that are godly dead in the Lord doe rest from all care and trouble, neither are they further subiect to the euils of this life. Euen as we are againe raised vp out of sleepe, so death shall not be a perpetuall sleepe, but the houre will come, in which wee shall heare the voyce of Christ calling vs out of the graue, and wee shall come forth againe to life. No man doth so easily raise vp one that lyes vpon his bed, as Christ the dead out of his graue. Out of al which it clearly appeareth how truly the Apostle hath called the death of the godly aduantage, seeing it is aduantage to haue escaped the increase of sinne: it is aduantage to haue auoyded worse things: it is aduantage to passe to better. The death of the godly is precious in the sight of the Lord, and to them it is good for rest, better for securitie, best of all for blessednesse.

August. ser.
44. de ver.
Dom.

Phil. 1. 21.

Psa. 116.
15.

XXXV.

The sorrowes of Death.

The Tempted.

IFoare not death but the sorrowes of death; for I haue often scene the eyes of dying men waxing dimme, their eares waxing deafe, their tongue waxing stiffe: I haue scene the sweat and anxietie, the horror and nakednesse of men that dye: I haue oftentimes heard the howling

ling and complaint of the soule, compelled to goe forth of the house of the body,

The Comforter.

Those that beleeue in Christ are kept from those sorrowes of death, or surely the sorrowes are mitigated vnto them. Christ hath taken vpon himselfe that which was most bitter in our death, that is to say, the sense and feeling of the wrath of God: let vs cast the woad of the Crosse, on which Christ dyed for vs, into our death, and behold, it will be vnto vs a pleasant sleepe. Verely, verely, I say vnto you, saith Christ, if any man keepe my word hee shall not see death for ever: that is to say, he shall not onely not see eternal death, but also neither that cruell and horrible shape of temporall death. And if so bee some small taste of bitternesse be offered vnto vs out of the cup of death, what and how little is that in respect of that bricke, of which Christ dranke for vs in the way of this life? how little is that smal draught to be esteemed in respect of that cup, which the heauenly Father hath offered vnto Christ to be drunke by wholly in our stead? Our death is as it were a certaine medicinal purgation of the soule & of the body, seeing by it the popson of sin is as it were, purged out of our flesh, what maruall is it, if some Ales be mixt with this purgation? Our death is the midwife to eternal life, what maruall is it if the same happen vnto vs, which happens to an infant borne into the world out of the narrow places

Exod. 15.

25.

Iohn 5 51.

Psal. 110. 7.

Mat. 26. 42.

The saying of Methodius.

places of his Mothers wombe, which must in part beare the sorowes of trauel. There is no birth without all griefe: that sharpe fit will endure but a short moment, and behold the day of our death will be the birth-day of eternall life. Narrow is that gate which leades vs to life, what maruell is it if we feele some trouble in the going out thereof? Christ is our Captaine, and hee that hath broken vp the way for vs, he layes open the iourney before vs, we must cleaue vnto him by true faith, that we may passe through the gate of death together with him, and finde the way to eternall life, knowne vnto him. Sinne doth as yet dwell in our flesh, what maruell is it, if for the remainder of sinne we are constrained to suffer some sorowes of death? In the meane time our conscience hath peace in Christ, which is our true peace, which rising againe from the dead, hath brought to vs the gift of peace. There remaines no dart to Death, by which it may wound our soule, it fastens his teeth in our heele, but the poison is taken away from it of Christ, that it cannot powre it into vs, together with the teeth that it hath fastned.

Mich. 2. 13

Psa. 16. 11

Rom. 5. 1.

Eph. 2. 14.

XXXVI.

Too timely Death.

The Tempted.

ME thinks I am called backe too timely out of this life, God snatcheth mee away in the midst of my dayes, I feare therefore least this be a signe of the wrath of God, see-

Psal. 102.

25.

Psa. 58. 23.

ing it is written: men of blood and deceit shall not liue out halfe their dayes.

The Comforter.

- N**othing is too timely with **G O D**, which is ripe. Long life truly is the gift of **G O D**, yet short life is not alwayes a token of the wꝛath of **G O D**, seeing **G O D** sometimes also commands the godly, and those that are beloued of him to depart timely out of the house of this world, that being freed from the danger of sinning, they may be set into the securitie of not sinning, neither be constrained to haue experience of publike calamities oftentimes more grieuous then death it selfe. The people of **G O D** goeth, and enter into their Chambers, they shall shut the doores vpon them, they are hid: den for a moment, till the indignation passe away. The iust man perisheth, and there is no man that considereth in his heart: the mercifull men are taken away, and there is none which doth vnderstand. The iust man is taken away from the face of euill: peace shall come vnto him, hee that walkes vprightly, shall rest in his Chamber. The iust man although hee be preuented by death, shall be in refreshing: For reuerend olde age stands not in the length of dayes, neyther is it reckoned in the number of yeeres. The vnderstanding of a man is his gray haire, and olde age is the vndefiled life. Hee pleased **G O D**, and vvas beloued, and liuing amongst sinners, hee vvas translated. Hee vvas
- Elz. 26. 20.
Esa. 57. 1.
Vers. 2.
Sap 4. 7.
Vers. 8.
Vers. 9.
Vers. 10.

was taken away least vickednesse should change his vnderstanding, and least sayning should deceiue his soule. For vickednesse by bewirching obscureth the things that are good; and the vnstedfastnesse of concupiscence peruerteth the simple minde. Though hee was soone dead, yet fulfilled hee much time, for his soule pleased GOD, therefore halted hee to take him away from wickednesse.

Verf. 11.

Verf. 12.

Verf. 13.

Verf. 14.

The drye unhappie Tree which yeelds
no fruit,
Is hewen downe, and falling doth con-
demne
Her barren boughes, they spare the fruit-
full Tree:
The Law of Heauen's contrarie.

Therefore the godly man dies well,
whether he die in a good age, or in the first
flower of his youth. What other thing
is our life, but strife? What is our care
haste, but a grave? What is our bodie,
but bonds? What is our generation, but
a thrusting forth into the earth? Will
thou take it in euill part that thou art
timely freed from these euils and bonds?
By how much the more timely the hea-
uently Generall both call thee backe out of
the station of this life, by so much the soe-
ner both he place thee into a place of rest,
peace and victory.

Sph. Phi-
los c. 36. 1
p. 411.

XXXVII.

Services farther due to the Church.

The Tempted.

I Might in my place by mine endeavour, such as it is for the time to come further profite the Church of God, for this end therefore I could wish, that the space of a longer life might be granted vnto me.

The Comforter.

ALL this must be commended to Gods disposing, that is, how long God will haue thee to remaine in health and life for the Ministerie of his Church. Say therefore with that old Doctoz of the Church, and well-deserving Bishop. I haue not so liued that I am ashamed to liue amongst you, neither yet doe I feare to die because we haue a good Lord. He that hath furnished thee with the gifts of teaching for the profit of his Church, knowes also to furnish others with the same. Therefore if thou art straightned with the Apostle, that thou knowest not which of these two thou shouldest chuse: hauing a desire to be dissolued and to be with Christ, which is better for thee, or to abide in the flesh, which is moze profitable for the Church; know that to die is aduantage to thee, but to liue is profit to the Church. No man of vs liueth to himselfe, and no man dieth to himselfe. For whether we liue, we liue to the Lord, (to the end that we may gaine moze soules to him in the Church) or whether we dye, we dye to

The words
of Ambrose
at his
death, as
mentions
Pofidon, in
the life of
August.
C. 27.
Phil. 1. 23.

Rom. 14. 7

to the Lord (that we may obey his fathers
ly will, calling vs out of our station) whe-
ther therefore we liue, or whether we dye,
we are the Lords (that most gentle and
mightie Lord, from whose loue neither
life nor death can separate vs. Thou hast
hitherto obeyed the will of the Lord, most
faithfully spending thy seruices on the
Church; obey him further, most readily
embracing his will that calls thee to the
societie of the Church triumphant. Thou
art rightly carefull out of charitie for the
encrease of the Church, notwithstanding
thou oughtest out of faith to commit the
care of gouerning and conseruing the
Church to God. There is nothing here
more wholesome, nothing better, nothing
more conformable to pietie then for a man
to resigne himselfe wholly to the will of
God, and to commend the full power of
disposing of our life & death to him with
godly prayers. One of these two things
we may vndoubtedly hope for, either he
will giue vs that which we aske, or that
which he knoweth to be more profitable.
Commend thy way to the Lord, and hope
in him, and he will doe it.

Verf. 8.

Bern. in
meditat. de
votiss. c. 6.
Col. 1196.
Psa. 37. 5.

XXXVIII.

*Shortnesse of life drawne on by our owne
accord, or our life abridged by our
owne default.*

The Tempted.

I Feare least that I haue made my life shorter
by my sinnes, how then can I hope for the
presence and helpe of God in death? they
that

that are guiltie of their owne death, shall not finde a better life after death.

The Comforter.

August. 1.
de civ. Dei
74.26.

APe, but that is to be vnderstande of them which out of impatience lay violent hands vpon themselves, and compell their soule to goe out of the house of their body against the will of **G O D**, farre be such a purpose from thy pietie; for it is lawfull for no man to bring vpon himselfe voluntarie death, as it were desiring to escape temporall troubles, least he fall into the everlasting; this is lawfull for no man for other mens sinnes, least he begin to haue this most heauie sinne his owne, whom other mens sinnes did not pollute: this is lawfull for no man for sinnes past, for which he hath more neede of this life, that by repentance they may be healed: this is lawfull for no man for the desire of a better life, which is expected after death, because they that are guiltie of their owne death, shall not finde a better life after death. But if thy minde be troubled with those thoughts, that thou hast made thy life shorter by immoderate vse of meate or drinke, or by any other disorder, bewaile this with earnest sighes, and place all thy trust on Christes merit, conceiuing firmly a purpose of a better life, and **G O D** will be mercifull to thine iniquities, which hath promised pardon of all their offences to them that truly repent. Manasses a man of bloud had broken off the thread of his life, yet earnestly

nestly repenting he hath obtained the glorie of the eternall life. The Chiefe on the Crosse had receiued things worthe of his doing, yet being earnestly conuerted vnto God, hee entred into Paradise with Christ. And had not our first Parents drawne death vpon themselves and all their posteritie, neuerthelesse embracing that Euangelicall promise of the bruise of the Serpents head, they were lifted vp againe by quickning consolation. Wherefore if thou hast followed these in their sinnes, follow them also repenting with teares. The hand of God is not yet shortned, neither hath his mercie failed in the number of yeeres: the gate of indulgence is not yet shutte, seeing there is yet granted a time of repentance.

Luk. 23. 41

Gen. 3. 15.

The word of Ambrose to Theodosius the Emperour.

XXXIX.

The loue of this life.

The Tempted.

I Could wish that I might yet enioy a more lasting vse of this life; and the profits thereof. I could wish that I might possesse yet longer the blessings of God granted vnto me in this life.

The Comforter.

Take heede that thou doe not make it manifest by the inordinate loue of this life, that thou dost not truly loue the chiefest good. So doe we owe our whole heart to the loue of God, that whatsoever is giuen thereof to another, is with-
drawne

Anselm. de mensura caritatis lib. E.

drawne from God. He loues God the
 lesse which loues any thing with him,
 which he loues not for him. Thy heart
 is a vessell, but it is full of the loue of the
 world, therefore there is no place for the
 true loue of God to enter: powre out the
 loue of the world, that the loue of God
 may enter. What doth this present life
 so much delight thee, which is wholly a
 dangerous and hard warfare? What o-
 ther thing is it to liue long, then long to
 be tormented, and long to Sinne? If in the
 house of thy dwelling, the walles should
 shake for age, the rooſe aboue thee tremble,
 the house being now wearied, and faint-
 ing vnder the buildings that slide downe
 with age, should threaten a ruine nere at
 hand, wouldest thou not goe forth with all
 hast? If while thou wert sayling, a trou-
 bleſome and stormie tempest, the waues
 being raised by the force of the winds,
 should fore-tell shipwacke to come,
 wouldest thou not make toward the haue-
 n with all hast? Behold, the world shaken
 and slides away, and testifies the ruine of
 it selfe, not now by the olde age, but by
 the end of things, and doest not thou giue
 God thanks, doest thou not retorne on
 thine owne behalfe, that being taken away
 with a more timely end, thou art saued
 from ruines, shipwackes, and imminent
 plagues? Euen as the Sea stirred by
 contrarie stormes doth rise, and maketh a
 tempest to those that saile: so the world
 being stirred by the conspiracie of the trea-
 cherous, doth trouble the mindes of the
 faith-

Cypria.
 Serm. de
 mortal. pag.
 215.

Ambros.
 in cap. 8. ad
 Rom.

faithfull, and the enemy deales so perversely, that we are ignorant what we should first shunne. For if power doth cease to be against vs, he stirres the mindes of private men; If these be appeased, he blowes up a combustion by those of our owne house. And if this also be allayed, by his cunning he makes discorde betwene brethren themselves, so that the house being shaken at the foure corners, one some part begins to fall: wherefore with one consent Christians must flye hence. For they ought to follow the example of the holy man, which knowing that they doe here wage warre against treacherie, required that he might be let to depart in peace. Surely this life appeares to be a pretious But outwardly, but if it be opened with the knife of truth, there will be found nothing in it, but vanitie and emptinesse. If there be any good in this life, that is eminently, nay incomparably better in that other. That is in faith, this in sight; that in the time of peregrination, this in the eternitie of mansion: that is in labour, this is in rest: that is in the way, this in the Countrey: that is in the worke of action, this in the reward of contemplation: that declines from euill, and doth good, this hath none euill from which it may decline, & it hath great good, which it may enjoy: that fights with the enemy, this raignes without an enemy: that is valiant in aduersity, this feares no aduersity: that bridles carnall lusts, this spends the time in spirituall delights: that

Simeon.

August.
trac. 71. in
Ioh.

that is troubled with the care of overcoming, this is secure in the peace of victorie: that is helped in tentations, this without any temptation reioyceth in the helper himselfe: that helpes the needie, this is there where it findes none needie: that forgives other mens sinnes, that her owne may be pardoned vnto her, this neither suffers that which she may forgive, nor doth that which she may require to be forgiven vnto her: That is scourged with euils, least it should be lifted by with prosperitie, this in so great fulnesse of grace wants all euill, that without any tentation of pride it may cleave to the chiefest good: That discernes good and euill, this sees those things which are onely good. Chuse therefore which is to be preferred before other. Lay aside the inordinate desire of the fading life, least thou lose the inheritance of the abiding. So hold those things which are of this world, that notwithstanding thou be not held by them: Let the earthly substance be possesed of thee, but let it not possesse thee: Let that which thou hast be vnder the dominion of thy minde, least thy minde, while it is overcome with the loue of earthly, be it selfe more possessed of the things themselves. Why doest thou not make hast to better things? New heavenly things succede earthly, and great things the small, and eternall things the perishing.

Cypria.
Serm. de
moria.

The

XL.

*The separation from Wife, Children,
and Kinsfolkes.*

The Tempted.

I Must leaue my most sweet children ; I must leaue my most faithfull wife ; I must leaue my most pleasant kinsfolkes ; who shall provide for my wife and children ? who will be their defender and Patrone ?

The Comforter.

I T is God which calles himselfe the Father of Orphanes, and the defender of widowes, commiend them to his Patronage and defence. God which is thy God, will also be the GOD of thy seede. Thy childzen are not thine onely, but they are also Gods, nay they are more Gods then thine, seeing he hath bestowed more things vpon them, canst thou therefore doubt of the fatherly care of God towards them?

Psa. 68. 6.

Gen 17.

The Prophet of the Lord doth testifie, that he hath beene young, and also olde, yet neuer did he see the righteous forsaken, or his seed to begge their bread. The generation of the righteous shall be blessed at length. God hath promised to thy childzen the heavenly treasures, he will not suffer them, beleue me, to perish for hunger. He hath giuen them life, he wil not deny them the maintenance of life: he hath giuen them a body, that which he hath wonderfully framed, he wil also kindly sustaine. But take heede, that thou be not so carefull for the bodily safety of thy wife and childzen, that in the meane time

Psa. 37. 25

Psa. 112. 2

Luk. 14. 26

Marth. 10.

37.

Ambro. in

cap. 12.

p. 111.

Bern. Serm.

26. in Cant.

Col. 569.

August.

Epist. 6. ad

Fid.

Heb. 12. 22

Jer. 23.

time thou neglect the care of thy soule. If any man come to me, saith Christ, and doth not hate his Father, and Mother, and Wife, and Children, and Brothers, and Sisters, yea and his owne soule, he cannot be my Disciple: that he expoundeth else where so; He that loueth Father or Mother more then mee, is not worthy of me: and he that loueth sonne or daughter more then me, is not worthie of me. Behold God calles thee by death, take heede thou doe not so loue thy wife and children, that therefore thou refuse to follow God, calling thee, with a readie heart. The loue of the heavenly Father must be preferred before the loue of children; the loue of our Bridegrome Christ must be set before the loue of wife, the benefit must not moze be loued then the benefactor. What shall I speake of kinsmen? if thou leauest those that are deare, thou shalt receiue them hereafter moze deere. For we doe hope on a most faithfull promise, that when we goe out of this life, whence being to depart, we haue not lost, but sent before, some of ours, that are departed; we shall come to that life, where by how much they shall be better knowne of vs, so much they shall be dearer vnto vs, and without the feare of any dissension, amiable. If thy kinsmen be deere vnto thee, let Christ be dearer, which is thy brother. If it be a pleasant thing to be here conuersant with thy kinsmen, let it be moze pleasant vnto thee, that thou comest to the mount Sion, and Citie of the liuing God the heavenly Iherusalem,

lem, and to the company of innumerable Angels, and to the congregation of the first bozne, which are witten in heauen, and to God, the iudge of all, and to the spirits of iust and perfect men.

XLI.

*The stopping up of the eares in
Death.*

The Tempted.

I Feare lest that my eares waxing deafe in the agony of death, I shall be destituted of all consolation of heart, and too much vexed with the terrours of Satan.

The Comforter.

The inward comfort of the spirit is of greater force then all outward consolations. The holy spirit giues testimonie to our spirit that wee are the sonnes of God: the same spirit doth raise vp our spirit, when wee beginne to wastle with death, and to betroubled in heart, for he is the true and greatest comforter. When thine eyes were dimme in death, the holy Ghost will giue vnto thee the true illumination of the heart: when thine eares were deafe in death, he will giue vnto thee the quickening consolation of the soule. Where mans consolation shall cease, there Gods consolation will begin. Behold the examples of the Martyrs, how prompt and ready they were to the most exquisite punishments: the wheelles seemed to them Roses: the sparkes of fire spirituall bracelets:

Rom. 8. 16

Ioh. 15. 26

Gal. 3. 20.

Ephes. 3. 2.

Psal. 45. 9.

Esa. 61. 1.

Esa. 50. 4.

lets: the p^{ri}on chaines, golden crownes, the torments, ornaments, the two edged swords, beames of the heauenly light: who hath wrought this in their hearts, who hath comforted them in sorowes but the holy Ghost? His consolation is of greater force then the accusation of the whole world; yea, of the p^{ri}nce of the world. What? Dost thou thinke that the holy Ghost doth onely lift vp our hearts in the course of this life, and doth idely rest in the agony of death? Dost thou thinke that the habitation of the holy Ghost is destroyed, when the tabernacle of the body is destroyed? Christ liues in thee, and dwels by faith in thy heart, grace is powred out in his lips, in the fragrancy of this grace, hee will make glad thine heart, although thine hearing perishe: his speech will pierce to thine heart, although the doores of thine eares be shut. The spirit of the Lord is vpon him, the Lord hath annointed him to preach the Gospell to the afflicted, he hath sent him to binde by the broken in heart, to preach freedom to the captiues, and opening of prison to those that are bound. The Lord hath giuen vnto him a learned tongue, that hee may know to comfort & sustaine the afflicted in a seasonable time. Cleaue to him with firme confidence of thy heart, commend thy selfe to him with godly prayers, hee will comfort thee in the seasonable time, he will raise vp thine heart with the word of the Gospell, when the arrowes of death are fastened in it, hee will binde by thy heart, when the wounds

wounds of death are inflicted on it, hee will preach deliuerance to the heart, when thou art led captiue of death, as it were, & pray, hee will preach opening to the heart, when thou art thrust into the prison of death.

XLII.

The apparant inutilitie of Redemption.

IF Christ hath redeemed vs from death, why must I as yet dye? How shall death be ouercome by Christ, when hee shewes his daily prayes, as it were the trophées of his victory?

The Comforter.

EUen as Christ hath saued his people from their sinnes, not that sinne may no more dwell in their flesh, seeing in this life they remayne solde vnder sinne, but that he may not condemne them for euerlasting, as being regenerate and beleauing: so also hee hath redeemed vs from death, not that we should not any more be subiect to temporall death, seeing that our body is dead, or subiect vnto death for sinne, but that wee might be free from the bands of eternall death. The death of the soule is the true death, from this Christ hath redeemed vs, sustaining the punishment for vs. Sweet Iesus hath also made temporall death it selfe sweet vnto vs, that it is death in name alone, but in very deed sleep, nay the end of death, and the beginning of true life. Those that are truly godly doe dye daily, by reason of those continuall calamities, by which they are

Mat 11.21

Rom. 8. 10

1 Cor. 15

24.

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- Gal. 2. 20.
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Mat 11.21

Rom. 8. 10

1 Cor. 15
24.

Ose. 13. 14.

are oppressed in this life, therefore their death is the end of death: but by the gate of death they passe to a quiet and eternall life, therefore their death is the beginning of true life.

1 Cor. 15.
26

Luk. 11. 22

The death of Christ is the payson of our death, although therefore this payson hath not altogether kild our death, for it doth as yet moue it selfe and fastens his dart in our heele, yet this payson is gone to the heart of death, it will come to passe therefore, that at length, by the force thereof, it dye: death is that last enemy, whom Iesus Christ at length in the last day shall utterly destroy, and comming vpon this strong armed man with greater strength shall take away powerfully from him all his pray. Death must be beheld with spirituall eyes, and it will appeare that his wrath is but vaine, without strength, as being captiuated and ouercome of Christ. It layes snares for the life of the godly, and behold, it brings them to the true life. It attempts to kill their soule and body with his darts, and behold the soule being free and without hurt of all wound of death, the body alone is wounded, which same also in the time to come shall bee snatcht out of the Jawes of death. It endeauours to deliuer the godly to eternall death, and behold, it deliuers them to eternall life.

The

LXIII.

The horrow of the Dust.

The Tempted.

WHatsoever it be I see that I must be laid downe into the earth, and be brought to dust. A bed shall be made for my body in the graue; therefore haue I sayd to corruption, Thou art my Father, and to the wormes, Iob 17.14. yee are my Mother and my Sister.

The Comforter.

Doe not regard that dust and ashes into which thou art to be brought, but regard that future resurrection out of the dust and ashes, which we expect by faith. If thou hast said with Iob, to corruption that it is thy Father, say with the same, that thy redeemer liueth, which in the last Day shall raise thee vp againe out of the earth, shall compasse thee about with thy skinne, that in thy flesh thou mayest see thy God. The sayings of the Scriptures, the moments of arguments, and the examples of those that were raised againe, doe proue this blessed resurrection of our bodies. The sayings of the Scriptures in the olde and new Testament are in a readinesse, in number many, in weight most great, in perspicuitie most cleare. Gen. 4. 10
The bloud of Abell doth cry to the Lord, Chap. 25. 8
in whose sight as yet he liueth. The Patriarches are gathered by death vnto their people, therfore by death they do not cease Chap. 35. 29.
to be the liuing people of the liuing God. Chap. 49. 33.
God

- Exod. 3. 6. God is the God of Abraham, Isaac, and
 Mat. 22. 31. Iacob: now God is not the God of the
 dead, but of the liuing: therefore Abraham,
 Isaac, and Iacob, doe liue before God: they
 liue, I say, in their better part, and their
 bodie in the time to come shall be called
 Mat. 27. 53. backe againe to life: nay, they are already
 called backe, seeing that Christ being risen
 againe, they are risen againe with him.
 Iob 19. 25. I know (sayth Iob) that my redeemer liueth,
 and in the last day I shall be raised vp againe
 out of the earth. Thy dead shall liue (sayth
 Esa. 26. 19. Esayas) my slaine shall rise againe. Awake
 and sing, yee that dwell in the dust, for thy
 Esa. 66. 14. dew is as the dewe of greene hearbs: your
 bones shall flourish like an hearbe. For this
 Ezek. 37. 5. saith the Lord, of the dry bones: Behold, I
 will send my spirit into you, and ye shall liue,
 and I will lay sinewes vpon you, and make
 flesh growe vpon you, and couer you
 with skinnē, and put breath into you, that ye
 may liue, and yee shall know that I am the
 Dan. 12. 2. Lord. Many (sayth Daniel) of those which
 sleep in the dust of the earth shall awake, some
 to life eternall, others to euerslasting shame.
 2Mac. 7. 9. The greatest King of the world (say the sea-
 uen Martirs in the Maccabees) will raise
 vs when we are dead, to eternall life, of God
 doe we hope that wee shall receiue our mem-
 Ioh. 5. 28. bers. The houre commeth (saith the Truth)
 in which all that are in the graues shall heare
 verl. 29. the voyce of the Sonne of man, and shall
 come forth, they that haue done good to the
 resurrection of life, but they that haue done
 Ioh. 6. 39. euill to the resurrection of iudgement. This
 is the will of the Father which hath sent me,
 that

that of all which he hath giuen me, I should lose nothing, but should raise it vp againe at the last day. But this is the will of my Father which hath sent mee, that euery one which seeth the Son, and beleueth on him, haue life eternal, & I wil raise him vp again in the last day. I am the resurrection and the life, he that beleueth on me, although he were dead, yet shal he liue, and euery one that liueth and beleueth on me shall not dye for euer. I haue hope on God, (saith S. Paul) and I looke for the resurrection to come of the iust & vniust. This corruptible must put on incorruption, & this mortal must put on immortality, then shall be fulfilled the word which is writtten, Death is swallowed vp into victory. Wee know that hee that hath raised vp our Lord Iesus, hee also by Iesus will raise vs vp. Our conuersation is in Heauen, from whence also wee looke for our Sauour the Lord Iesus Christ, which shall change our vile body that it may be like his glorious body, according to the working whereby hee is able to subdue all things to himselfe. If we beleue that Iesus is dead, and risen againe, euen so them which sleepe in Iesus will God bring with him. Iohn saw the dead, great and small, standing in the sight of God, and the booke was opened: and the Sea gaue vp the dead which were in her, and death and hell gaue vp their dead. To these sayings of Scripture writtten as it were, with a beame of the Sunne, may be added vnmoueable props of reasons: for so the Apostle concludes, If Christ bee risen againe, we also shall rise againe, teach-

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ing

Ver. 40. 44

Ver. 54.

Iohn 11.

vers. 25.

vers. 26.

Act. 24. 15

1 Cor. 15.

53.

2 Cor. 4. 14

Phil. 3 20.

Vers. 21.

1 Thes. 4.

14.

Apoc. 20.

12,

1 Cor. 15.

12.

*Tertul. de
carne. p. 33.*

*1 Cor. 15.
20*

*Exod. 23.
19.*

*Leuit. 23.
20.*

*August. 20.
de Trinit.*

*cap. 17.
Ephes. 2. 6.*

*Maximi. in
serm. de re-
surrect.*

*1 Cor. 15.
21.*

ing the resurrection of Christ to be the key of our sepulchres, and the example of our hope. **CHRIST** is become the first fruits of those that sleepe, sayth the Apostle. As therefore the harvest, by the ordinance of God, did follow the oblation of the first fruits: so the harvest of the vniuersall resurrection shall follow the first fruits of the Lords resurrection. Christ is our head, that which hath gone before in the head, shall follow in the members, and hence the Apostle doth confidently pronounce, that we are raised together with Christ, and placed in the glorie of the heavenly Paradise. For there is in the man Christ the flesh of every one of vs, the blood and portion. Where therefore our portion raignes, there doe we beleue to raigne, where our blood beares rule, wee seele our selues to beare rule, and where our flesh is in glory, wee know that we are glorious. Besides, as by one man, that is to say, the first Adam, came death: so by one man, that is to say, the second Adam, came the resurrection. As in Adam wee dye, so in Christ we rise againe. The fall of Adam was of power to bring in death, shall not the resurrection of Christ be able to deserue the raising againe to life?

Christ in his glorious resurrection hath shewed himselfe the conquerour of all his enemies, therefore also of death, which also at length bee shall altogether abolish. Christ is an eternall King, therefore he shall raise the citizens of his
king.

kingdome from death, that they may live with him for ever. Christ hath freed not onely our soule, but also our body from the poake of sinne, and hath ordained it to the inheritance of eternall life, therefore it must be raised out of the dust, that it may enter into the possession of this life, deserved for it of Christ.

Out of all which it evidently appears, that Christ is the suretie and pledge of our resurrection: furthermore, our bodies are the temples and houses of the holy Ghost, hee will not suffer this his Temple to lye hidden in the dust and ashes, but will build it up againe, and make it a great deale more glorious then it was in this life. Even as the latter temple at Hierusalem had a greater glory then the former. In Salomons temple there were incorruptible palmes, so the bodies of the godly shall not be subject to eternall corruption, seeing they are the habitations of the eternall spirit. This also is somewhat that our bodies are sanctified by the body and bloud of Christ, in the wholesome use of the holy supper; how therefore shall they remaine in the grave? how shall the flesh bee sayd to come into corruption, and not to taste of life, which is nourished with the body and bloud of the Lord? Even as the bread which is of the earth, after the word is added to it, is now no common bread, but the Eucharist, consisting of two things, an earthly and an heavenly: so our bodies receiving the Eucharist, are not now

Theodor. in

1 Cor. 15.

tom. 2. pag.

77.

1 Cor. 3. 16

Hagg. 2. 4.

1 Reg 6.

32.

Iren. lib. 4.

cap. 34.

corruptible, hauing the hope of the resurrection.

Ioh. 6. 54.

Lactan. lib.
4. institut.
cap. 148.

1 Cor. 15.

10.

Tertul. in
Apol. c. 45.
p. 337.

Tertul. de
resurrect.

p. 44.

Lactan. 6.
dico. institut.
cap. 18.

Surely, the flesh of **CHRIST** is quickening food, therefore hee which eateth this flesh hath eternall life, and **Christ** will raise him againe in the last day. Adde that the soule in this life by the body and with the body doth worke eithers good or euill, seeing it is put into the body, therefore the iustice of **God** requires that those which were ioyned together in the worke, be ioyned together in the reward, those that are ioyned together in the fault, be ioyned together in the punishment. Therefore all of vs shall appeare before the iudgement seat of **CHRIST**, that every one may receiue those things which he hath done in his body, whether they be good or euill. The soules haue not deserued without the flesh, in which they haue done all things: finally, to these vnmoueable props of Arguments may be added the examples of those that haue bene raised vp againe, whom **Christ** by his owne, the **Prophets** and **Apostles** by the power of **God** haue called backe to life, for testimonie of the future resurrection, which these partakers of immortallitie and eternitie doe exhibite vnto vs which are ioyned vnto them in faith and confession.

The

XLIIII.

The absurditie of the Resurrection.

The Tempted.

THe article of the Resurrection of bodies doth most strongly oppose nature and humane reason, from whence also the hope of the resurrection is sometimes not a little weakened in my heart by the stormes of diuers cogitations.

The Comforter.

The foundations of our faith are the oracles of the holy Ghost, not the predicaments of our owne reason. We beleue the resurrection of the dead, vnder the obedience of this faith wee ought to captivate all our reason. **G O D** can doe above all things superabundantly more then wee aske or vnderstand. Thinke therefore on him that promisseth, and thou shalt haue him to performe whatsoeuer things **G O D** sayeth, they are not words, but workes. Let vs graunt that **G O D** can doe something, which wee may confesse that wee cannot finde out, in such things all the reason of the deed is the power of the speaker. It will be an easie matter for him, by whom the mother her selfe hath not lost the corruption of flesh by bringing forth, that this corruptible also may put on incorruption by rising againe. It is somewhat also that in nature her selfe diuers representations of the resurrection are set forth vnto vs.

2 Cor. 10.

5.

Ephes. 3. 20

Phil. lib. de

decal. p. 477

August.

Epi. 3.

Bern. ser. 4.

de nat. col.

43.

1 Cor. 15.

37

¶ 3

That

Verf. 38.

Verf. 39.

*August. de
verb. Apost.
serm. 34.*

*Tertul. in
Apol. c. 45.
p. 73 &c.*

*Id lib. de re-
surrect. car.
pag. 54.*

That which thou sowest is not quickened, unless it first dye: and what sowest thou, not the body that shall be, but bare Corne, that is to say, of Wheate, or of some other. But God giueth to it a body after his owne pleasure, and to euery seed his owne body. He therefore which quickens the dead and putrified graines of seeds, by which thou mayest liue in this world, will much more raise by thine owne selfe, that thou mayest liue for euer. The light that daily dies shines forth againe, and the darknesse by euen turnes departing, doth returne: the Starres that are put out beginne againe to liue: the times beginne where they are ended; the fruits are consumed and doe returne; surely the seedes unless they be corrupted and dissolued, doe not arise so fruitfully: all things are saued by perishing, all things are reformed from death. The day dies into the night, and is buried round about with darkenesse, the honour of the World is polluted and all the substance thereof is made blacke. All things are soule, silent, and amazed: euery where there is a vacation, and rest of things: so the light that is lost is mourned for. And yet againe with her attire, with her grace, with the Sunne, the same both sound and whole doth begin to be renewed to the whole world, killing her death, the night: opening her graue, the darknesse: being heire to her selfe, untill the night also be renewed againe, she likewise with her attire. For the beames of the
Starres

starres also are againe made to flame,
 whom the moynings light had extinguis-
 shed. The absence also of the constella-
 tions is brought backe, which the destina-
 tion of times had taken away. The
 mirrours also of the Moone are trimd a
 new, which the number of the dayes of
 the moneth had worne out. The Win-
 ters and Sommers, the Springs, and
 the Autumnes returne in their season,
 with their owne strength, manners,
 fruits, yea the earth is taught of Hea-
 uen to cloathe Trees, after they are made
 naked, to giue fresh and new tinctures to
 the Flowres, to giue the hearbs againe,
 to bring in the same seedes which are
 consumed, and not to bring them in be-
 fore they are consumed.

A wonderfull matter! Of a decetuer
 shee is become a sauer: shee snatcheth a-
 way that she may restore: shee destroyes
 that shee may keepe: shee corrupts that
 shee may make whole: shee first lanishly
 consumes that afterward shee may make
 it more. Surely, shee restores things
 more plentifull and more faire, then those
 shee did consume. Of a truth, I may say
 at once, the condition of all things is re-
 stored againe by death, which is increase,
 and inturie which is Usury, and losse
 which is gaine. Whatsoever thou mee-
 rest with now, hath bene, and whatsoe-
 uer thou shalt lose, there is nothing but
 it shall be againe. All things returne in-
 to their state, when they shall depart.
 Therefore are they brought to an end

that they may be new made. Nothing perisheth but that it may be saued. Therefore this whole order of things which is in reuolution, is a witnesse of the resurrection of the dead. God hath prescribed it in his workes befoze he wzote it in letters: he hath preached it by his strength, befoze he vttered it in words. He sent Nature befoze to be thy Mistresse, meaning to send Prophecie after: that so much the more easily thou mayest beleue Prophecie, being the Scholler of Nature: that thou mayest by and by entertaine when thou hearest, that which euery where thou now seest: and not doubt but that GOD will be a raiser againe of thy flesh, which knowest him to be the restorer of all things. Are such types as these to be thought to be set out in vaine in the whole state of things? Is GOD to be iudged weaker then Nature? Nay, looke vpon thy selfe, and know a testimonte of the resurrection in thy selfe. Remember what thou wert, befoze thou wast, surely nothing: for thou mightest haue remembred it if thou hadst bene any thing. Thou therefore which wast nothing befoze thou hadst thy being: being made nothing, when thou shalt cease to be, why canst thou not be againe of nothing by the wil of the same founder, which would haue thee to be of nothing? What new thing shall happen vnto thee? thou which wert not, wert made: when againe thou shalt not be, thou shalt be made: Render a reason

All this
Tertull.

*Id in Apo-
lo. aduer.
gentes. 8. 45.
P. 737.*

for if thou canst, which way thou wert made: and then shalt thou demand, which way thou shalt be made: and yet more easily shalt thou be made that which sometime thou hast bene, which wert not hardly made, that which neuer thou hadst bene. If God hath made all things out of nothing, he can againe frame the flesh brought to nothing, out of nothing. Surely hee is fit to restore which hath made, how much more is it to haue made, then to haue restored; to haue giuen beginning then to haue new framed, so thou mayest beleue that the restoring of thy flesh is easier then the first making thereof.

*Id de resur.
carnis p. 54.*

XLV.

The flames of Purgatorie.

The Tempted.

I Feare the punishing flames of the fire of Psal. 143. 3.

Purgatorie after death; for seeing I am compassed about with diuers infirmities of sinnes, I feare least God should therefore enter with me into his iudgement, and most iustly adiudge me to the flames of Purgatory.

The Comforter.

Those with whom God doth enter into iudgement, that is, which are not in this life reconciled to God, those doth he not adiudge to the fire of Purgatorie, there to be tormented for a certaine finite time, but to the infernall and not to be quenched fire, there to be boyled for all eternitie. But they which doe acknowledge their sinnes seriously, and beleue truly on Christ, they haue the hand-writting of Christ their Saviour,

Iohn. 5. 24

*August. lib.**3. hypog.**Id. ser. 8. de**verb. Apost.**Id. 21. de**ciuit. Dei.**cap. 25.**Id. 1. de pec-**cat. merit.**& remis.**cap. 28.*

Mar. 16. 16

Ioh. 3. 18.

verf. 36.

Chap. 5 29

that they need to feare no place of sor-
row and torments after death, for so hee
sayth: Verely, verely, I say vnto you, hee
which heareth my word, and beleueth him
which hath sent mee, hath life eternall, and
commeth not into iudgement, but hath past
from death to life. The tables of truth
doe acknowledge two ranks of men
onely, that is to say, the good and the
bad, the penitent and the impenitent, the
beleuing and the vnbeleuing: two re-
ceptacles onely after death, that is to say,
of consolation and torment, of reward
and payne, of Heauen and Hell: We are
utterly ignozant of, neither doe we finde
in the Scriptures, a third kinde of men
and places: there are but two dwellings,
one in the kingdome euerlasting, the o-
ther in the euerlasting fire: therefore is
not any place in the midst of these for any
where hee may not be in punishment,
which shall not be placed in the king-
dome, that hee cannot chuse but be with
the Deuill, which is not with Christ.
Hee that shall beleue, sayth CHRIST,
and be baptized, shall be saued, but hee that
doth not beleue, shall be condemned. Hee
that beleueth in the Sonne is not iudged, but
hee that doth not beleue is iudged already,
because he doth not beleue on the name of
the onely begotten Sonne of God. He that
beleueth on the Sonne hath eternall life,
but hee that doth not beleue on the Sonne
shall not see life, but the wrath of God re-
maines vpon him. They that haue done
good, shall come forth to the resurrection of
life,

life, but they that haue done euill to there-
 surrection of iudgement. The blessed shall
 goe into euerlasting life, and the cursed into
 euerlasting fire. And that this immediate
 separation of the godly and vngodly is
 to be made not onely in the last day, but
 also by and by after death, the example of
 the rich glutton doth teach vs, whose
 soule is thrust into Hell, and of the godly
 Lazarus, whose soule is translated of the
 Angels into Paradise: the example of
 the conuerted Tharse doth teach vs, to
 whom Christ promiseth the ingresse into
 Paradise, on that very day wherein hee
 was to dye: the spirit of Trueth doth
 teach vs, pronouncing them henceforth
 blessed that dye in the Lord. There is
 none other purgation or expiation of
 sinnes, then in the blood of Christ, which
 washeth vs altogether from all our sins,
 the chastisement of our peace is vpon
 him, that he might be peace to vs: there-
 fore he which beleeueth on him is iustified,
 and hath peace with God, is translated
 from death to life, neither need hee feare
 any torment after death.

Mat. 25. 46

Luk. 16. 23

Luk. 23. 43

Apoc. 14.
13.

1 Ioh. 1. 7.

Esa. 53. 5.

Rom. 5. 1.

1 Iohn 3.

14.

Sap. 4. 1.

LXVI.

The rigour of the last iudgement.

The Tempted.

I Feare the rigour and terrour of the last
 iudgement. Aboue mee will be the seuerer
 iudge, beneath mee gaping Hell, within mee
 my Conscience gnawing, without me fire
 burning, on my right hand my sins accusing
 mee,

Bern.
in
Rithm.

me, on my left hand the Diuels terrifying me, round about mee the good Angels driving mee to hell, and the euill drawing mee to the same. Satan will accuse me, my sinnes will accuse mee, my conscience will accuse me. I feare much the countenance of the seuerer Iudge, from whom nothing that is hidden shall be kept close, neither shall any thing remaine vnreuenged. No man shall be able to escape his power, to deceiue his wisdom, to turne his equitie, or to reuoke his iudgement.

The Comforter.

- I**f thou beleueest on the Sonne, thou shalt not be iudged, that is to say, with that seuerer and condemning rigour of iudgement.
- Ioh. 3. 18.** If thou hearest the word of Christ, and beleueest him, thou comest not into iudgement, thy cause shall not be discust in that rigorous examination of iudgement, seeing
- Ioh. 5. 24.** Christ hath freed all that beleue on him, from the wrath to come: Truly the day of iudgement is to be feared of the wicked for the punishment, but is to be loued of the good for the crowne: to them it shall be a day of grace, and of large remuneration. Lift vp your heads, saith the Son, and know that your redemption draweth neere. The Bride doth not feare the coming of her Bridegrome, now thy soule is espoused to Christ by faith, he will appeare in the day of iudgement to that end, that he may bring her in as it were his Bride to the heavenly marriage, what place therefore can there be here
- 1 Theff. 1.**
- 10.**
- August in**
- Psa. 100.**
- Luk. 21. 28**
- Apoc. 19. 7**

here for terrour or feare: That day shall be the day of deliuerance, because it shall free vs altogether from the wretched captiuitie of sinne and death. Into the perfect seruice of Christ, it is the day of deliuerance, because it shall plucke vs away from all the heape of euils, and waight of calamities: it is the day of deliuerance, because it shall redeme vs wholly from that continuall wrastring of the flesh, and perillous warfare. It is the day of refreshing, because it shall set vs thirstie and out of breath, into a place of rest, by the fountaine of liuing water, from the heate of calamities. Therefore let our Bridegrome Christ come, let him come, wharsoeuer soule is the true Spouse of Christ, sealed by the earnest of the spirit, led by the loue of Christ, let her say, Come Lord Iesu. If we loue Christ truly, surely we also desire his comming, for it is a peruerse thing to feare least he come whom thou louest: to pray, let thy Kingdome come, and to feare least thou be heard. But from whence is the feare? because he is to come a Judge? What is he vntrust? doth he beare vs ill-will? is he enuious? doth he expect to know thy cause from another, least perhaps he whom thou hast instructed, either deceiue thee by collusion, or failing in lesser eloquence or abilitie, be not able in words to shew the goodnesse of thine innocencie? None of these. Who therefore is to come? Wherefore dost thou not reioyce? Who is to come to iudge

Act 3.20.
Apoc. 22.3

August. in
Psa. 147.

judge thee, but he which came to be judged
 for thee: Feare not the accuser, of whom
 he hath said, the Prince of this world is
 cast forth. Feare not an euill Aduocate,
 for he will be thine Aduocate, which shall
 be thy Judge. He will be both thy selfe,
 and thy cause. The word of thy cause,
 the testimonie of thy Conscience. Who-
 soeuer therefore thou be that fearest the
 Judge to come, correct now thy conscie-
 ence. There is no cause therefore why
 thou shouldest feare the Judge to come.
 He shall be thy Judge, which also is thine
 Aduocate. He shall be thy Judge, which
 hath giuen a promise to his Saints, that
 by his testimonie and example they are to
 iudge the world. He shall be thy Judge,
 in whom from euerlasting thou wert
 chosen to life. He shall be thy Judge,
 which was thy King, how shall a King
 destroy his owne people? He shall be thy
 Judge, whose true member thou art by
 faith, how shall the head destroy his
 members? Who shall accuse the chosen
 of God? It is God which iustifies, who
 shall condemne? It is Christ which is
 dead, nay which is risen againe, which is
 at the right hand of God, and makes in-
 tercession for vs, how shall he destroy
 those whom he hath taken into his iusti-
 on, for whom, least they should be de-
 stroyed, he came into the world? Christ
 shall iudge according to the Gospell, but
 now the beleeuers haue not despised it, but
 receiued it with true faith. They haue
 heard the voice of Christ iustifying them
 to

All this of
Augustine.

Rom. 8. 33

Rom. 2. 16.

to conuerſion; Come vnto me all yee which labour and are heauie loaden, and I will reſreſh you: therefore they ſhall alſo heare his voice inuiting them to the heauenly poſſeſſion. Come ye bleſſed of my Father, receiue the inheritance of the Kingdome of heauen, which was prepared for you from the beginning. He ſhall be the Judge, beſore whoſe face goe grace and truth, grace hath abolith the ſinnes of the beſeuerers, truth hath giuen vnto them the promiſes of eternall life. Neither is there any cauſe, that thou feare the horrible vniuerſall deſtruction of heauen and earth. Heauen and earth ſhall paſſe away, but the words of Chriſt ſhall not paſſe away. The word of the Lord abides for euer, if thou ſticke to this word with true faith, thou likewiſe ſhalt abide for euer. Thou haſt loſt nothing, where by inordinate loue thou haſt poſſeſſed nothing, thy treaſure is not the riches of this worlde, but the delight of the heauenly Kingdome: let the worlde be on fire, it is ſufficient for thee that Chriſt thy treaſure liueth. Let the frame of heauen and earth periſh, ſie, paſſe away; thou haſt moſt faithfull promiſes of a new heauen, and a new earth. Behold I create a new heauen and a new earth, ſaith the Lord, in which ſhall dwell righteousneſſe, ſo that no man remembreth the former things any more. Let the lodging of thy pilgrimage fall downe, the euerlaſting houſe of the heauenly Countrey doth abide. Neither is there any cauſe, why thou feare the accuſation et
ther

Matth. 11.
28.

Matth. 25.
34.

Luk. 21. 33
Eſa 40. 8.

Eſa. 65. 17.
2 Pct. 3. 12
Apoc. 21.
1.

- ther of Satan or of the Law, or of thine
owne sinnes; thy sinnes are cast into
the depth of the Sea, suppose into the
bottomlesse pit of Gods mercy. **G O D**
hath cast them behinde his backe, so that
hee will not remember them hereafter.
Mich. 7. 19. **W**elcome, Satan shall not draw by those
Ez. 18. 14. sinnes out of the Sea, nor dare to bring
Psa. 32. 1. them into the sight of the Judge. The
Psal. 51. 1. sinnes are forgiven, they are couered,
they are blotted out, they shall not be
brought againe into iudgement. The
accusation drawne against the godly, of
the Diuell, shall be vaine, because the
blotting out of the hand-writting made
by the blood of Christ, shall be turned a-
gainst it. The accusation of sinne shall
be vaine, because the pardon giuen by
Christ shall be turned against it. The
accusation of the Law shall be vaine, be-
cause reconciliation with God through
faith hath gone before in this life. To
conclude, there is no cause that thou
feare the sodaine returne of Christ to
iudgement, for although the day of the
Lord shall come as a Thiefe in the night,
yet God hath not appointed vs to wrath,
but that wee may attaine saluation
through our Lord Iesus Christ, which
hath dyed for vs, that whether we wake
or sleepe, we may alwaies liue with him.
The day of iudgement is not to be fea-
red of them for whom the Kingdome of
heauen was prepared from the begin-
ning, which were chosen in Christ be-
fore the foundations of the earth were
laid,
- Colos. 2. 14
1 Thess. 5.
Vers. 9.
2.
Math. 25.
34.
Eph. 1. 4

laid. Commend therefore into the faith-
 full hands of God, the pretious pledge
 of thy soule, he will keepe it in death and
 iudgement, and he will bring it vnto
 ted to the body into the Pala-
 ces of the heauenly Court,
 to euerlasting
 glorie.

FINIS.



A PRAYER

in Sicknesse.



Heare mee, O God, giuer
and restorer of life, in
whose hands is life and
death, health and sick-
nesse. Heare mee, not according
to the desire of my will, but according
to the good pleasure of thy will. If
thou wilt thou canst make mee
whole; say but one word onely, and
I shall be whole; thou art the length
of my dayes, in thy hands are my
lots; but if thou now callest me by
the way of Death to the heavenly
Countray, mortifie first in mee all
inordinate loue of this life; giue me
the strength of the spirit, that I may
overcome the sorrowes of death,
and in the midst of the darknesse of
mine eyes, when they waxe dimme,
kindle and encrease in me the light
of

A Prayer in Sicknesse.

of heart, with thee is the fountaine
of true life, and in thy light I shall
see light. Thy death, O good Iesus,
is the medicine of my death, and
the merit of eternall life. I embrace
thy vvord vvith a faithfull heart,
therefore I am sure that thou dwel-
lest by faith in my heart, I will not
let thee depart out of my heart, be-
fore thou bleesse me, and lift me vp
with quickning consolation. Thou
hast said, He that beleeueth on mee
shall not die for euer; this word my
heart doth set before thee, and in
this faith I draw neere to the throne
of grace, thou wilt not correct nor
put back him that comes vnto thee.
Let thy pretious blood vvash mee
from my sinnes, let thy wounds hide
mee from the wrath of God and ri-
gour of iudgement, I wil die in thee,
thou shalt liue in mee; I will abide
in thee, and thou shalt abide in me;
thou wilt not leaue me in death and
dust, but wilt raise me vp to the re-
surrection of life. Thou hast fought
and ouercome for mee, now fight
and ouercome in me, let thy strength
be performed in mine infirmitie:

My

A Prayer in Sicknesse.

My soule cleaues vnto thee, I will not suffer my selfe to be pluckt away from thee, let thy peace, which passeth all vnderstanding, keepe my heart and senses. Into thy hands I commend my spirit, thou hast redeemed me thou God of truth, take vp the poore soule, which thou hast created, which thou hast redeemed, which thou hast washed from sins with thy blood, which thou hast sealed with the earnest of the holy Ghost, which thou hast fed with thy body & blood; It is thine, thou hast giuen it vnto mee, take vp that which thine is, and remit the guilt of my finnes wherewith I haue defiled it. Let not the fruit of thy Passion perish in me, let not thy precious blood waxe barren in me. In thee O Lord haue I hoped, let me not be confounded for euer.

Amen.



